TWENTY-FIVE YEARS A PASTOR.

One Hundred and Fifty Years a Baptist Church.

HIGHTSTOWN, N. J.

Central BAPTIST
THEOLOGICAL SEMINARY
presented by

DR. ROBERT G. TORBET.

KANSAS CITY, KANSAS

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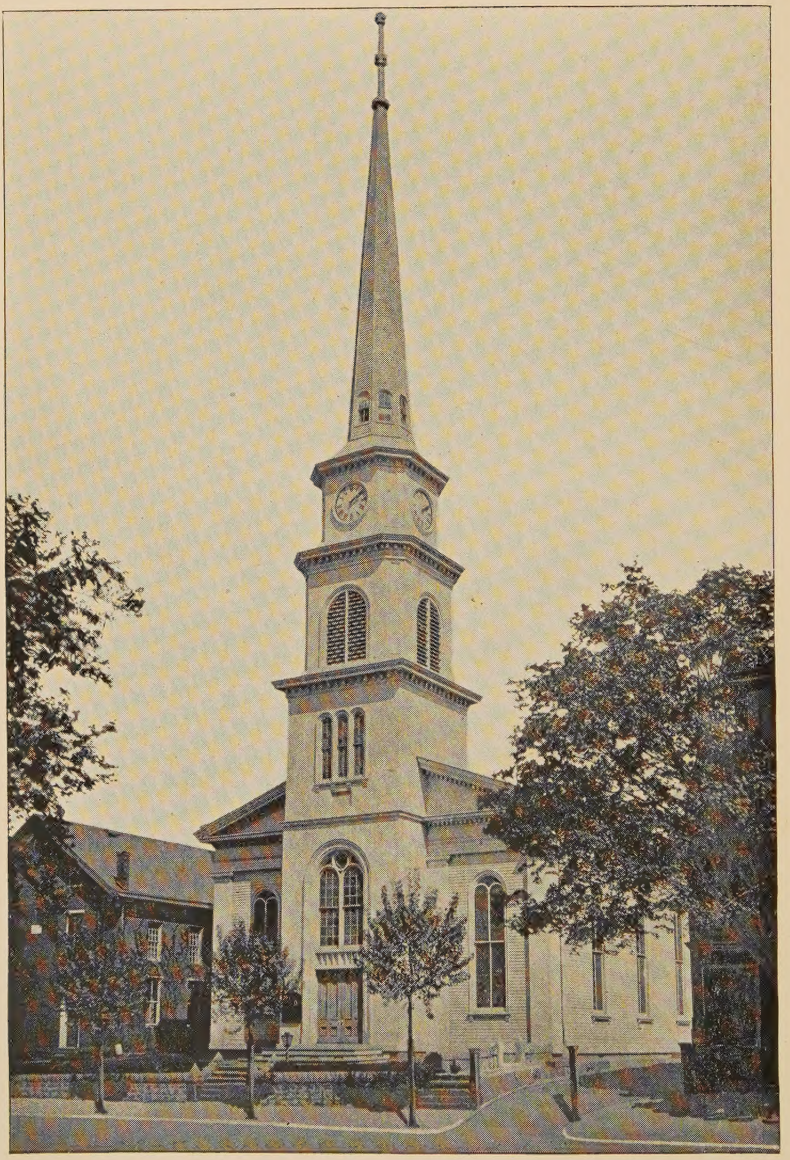

Baptist Church and Sunday School Room, 1895.

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A PASTOR'S 25TH

—AND—

A CHURCH'S 150TH ANNIVERSARY.

REV. OWEN P. EACHES, D. D.,

PASTOR, 1870—1895.

MAY 29th AND JUNE 2nd, 1895.

THE HIGHTSTOWN BAPTIST CHURCH,

1745—1895.

NOVEMBER 1st AND 3rd, 1895.

BY THE COMMITTEE.

CRANBURY, N. J.:
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The Celebration of the

Twenty-Fifth Anniversary

OF THE PASTORATE OF

REV. O. P. EACHES, D. D.

Early in May, 1895, the Trustees and Deacons of the First Baptist Church at Hightstown, resolved to celebrate the Twenty-fifth Anniversary of the pastorate of the Rev. Owen P. Eaches, D. D., and appointed as a committee of arrangement and reception Rev. Dr. and Mrs. G. W. Clark, Rev. Dr. and Mrs. J. E. Perry, Mr. and Mrs. J. E. Allen, Mr. and Mrs. J. D. Chamberlin, Mrs. M. M. Job and Miss A. N. Silvers. It was arranged to celebrate on Wednesday, May 29 and Sunday, June 2.

Wednesday was a beautiful day, and at 11 A. M. Dr. and Mrs. Eaches and family were driven in a carriage to the church into which they were escorted by the committee.

Standing near the pulpit Dr. Eaches and wife received the greetings and congratulations of their many friends for nearly an hour. The guests were brought forward by the ushers, Miss Annie F. Job, Miss Belle Chamberlin, Miss Bertha R. Clark, Miss Grace Clevenger, Miss Ida Hoagland, Mrs. N. C. Schlottman, and Miss Sadie Ayers.

At twelve o'clock all were invited to the chapel, where the ladies of the church had prepared a substantial dinner which was enjoyed by about five hundred. At two o'clock the people returned to the church where the more formal exercises of the day were held according to the following program :

PROGRAM.

1. ANTHEM . . . . . Choir.
2. SCRIPTURE READING . . . . . Rev. E. G. Mason, of Hightstown.
3. PRAYER . . . . . Rev. J. L. Howard, of Hightstown.
4. HYMN (Coronation) . . . . . "All Hail the Power of Jesus Name."
5. INTRODUCTORY REMARKS . . . Dr. J. E. Perry, of Peddie Institute.
6. RESOLUTIONS . . . . . J. E. Allen.
7. READING OF LETTERS . . . . . Dr. Perry.
8. A TWENTY-FIVE YEAR'S PASTORATE.
   ITS MEANING:
   (a) To the Church . . Rev. W. W. Case, of West Hoboken
   (b) " Association . . . . Rev. J. Conkling, of Trenton.
   (c) " State . . . . . Rev. D. DeWolf, of Newark.
9. SOLO . . . . . Miss Luella Chamberlin.
   (d) To the Community . Rev. T. B. Appleget, of Hightstown.
10. FRATERNAL GREETINGS . . . . Dr. Thomas Tyack, of Hightstown.
11. SOLO . . . . . Mr. B. P. Stout, of Philadelphia.
12. REMINISCENCE. . . . . Rev. M. N. Smith, of Marlboro.
13. CONGRATULATIONS . . . Rev. W. T. Galloway, of Hamilton Square.
14. "WHAT MAKES A TWENTY-FIVE YEARS' PASTORATE POSSIBLE."
    . . . . . Dr. G. W. Clark, of Hightstown.
15. "RETROSPECT AND PROSPECT" . . T. S. Griffith, of Penn's Neck.
16. PRESENTATION OF GIFTS . . . . . { Dr. Clark. / Dr. Perry.
17. REMARKS . . . . . O. P. Eaches.
18. BENEDICTION . . . . . .

The stenographic report of the afternoon's proceedings and addresses was taken by Miss Carrie M. Smith, of Hightstown.

The meeting was in charge of Rev. J. E. Perry, Ph. D., principal of Peddie Institute. After an anthem by a choir of thirty voices, with Mr. D. P. Hoagland at the organ, scripture selections were read by Rev. E. G. Mason, and prayer offered by Rev. J. L. Howard, and Coronation, "All Hail the Power of Jesus Name," was sung by the choir and congregation. Dr. Perry then made the following opening remarks:

The highest privilege that has been conferred upon me since I have come to Hightstown is to preside at this anniversary which we are to commemorate to-day.

This church has had an over shepherd for twenty-five years. It is a re-

freshing experience to have our pastor to day where he has us—most of us—every Sunday, and my prayer now is, that there shall come from this platform as much of inspiration and good cheer and helpfulness both to our pastor and to those who are gathered here, as come to our hearts and homes, as we listen to him Sunday after Sunday. I am sure if there comes to his heart anything like what has come to our hearts through his min istration from this pulpit, we shall feel like rejoicing in the Lord for this day.

The following resolution, adopted by the Board of Trustees and Deacons, were then read by John E. Allen :

Twenty-five years ago Rev. O. P. Eaches accepted the call to become pastor of our church At that time the Board of Trustees consisted of ten members, and there were five Deacons. Now there are fifteen Trustees and seven Deacons, three Deaconesses and ten assistants. They were faithful and true men, earnest and anxious for the advancement of the Lord's cause. As was the custom of many churches at that time, the Trustees and Deacons seldom met for the transaction of business. Their work had to be planned and mainly executed by the pastor. In our pastor they found a wise counsellor, an earnest worker and a most efficient leader. Under his faithful administration, with the loyal co-operation of the church and her officers, the temporal and financial affairs of the church were wisely adjusted, and the spiritual life of the church greatly developed. These faithful men who formed the Boards in the early years of this pastorate, have gone to their reward. We, the present Trustees and Deacons, have been called to fill their places and carry forward the work begun by them. We wish to record, on this 25th anniversary, our gratitude for the continuance of this pastorate, and our high appreciation of the helpful services of our pastor. In the discharge of the duties devolving upon us as officers of our church, we have been patiently instructed, wisely led, and cheerfully encouraged to every good work. Some of us have been brought into the Kingdom of our Lord by his instrumentality. His preaching has been a clear and forcible presentation of the gospel of Christ, and it has come to us, not in words only, but also in power and in the Holy Spirit. We have all felt the power of his consecrated life. We know the happy influence of his ministry in our homes. As officers of this church we cannot express the feelings of our hearts, when we remember his brotherly kindness and the Christ-like spirit manifested by him in conducting all the affairs of our church. To day, as we stand on the summit of twenty-five years and look back on the record of our church life, we rejoice in the Lord for His goodness, and are glad for what He has done for us. Whatever of progress and growth has been attained, we recognize the guiding hand and master mind and Christian spirit of our pastor, who has been, for these twenty-five years, a pastor, friend and brother. May his years be prolonged and his work established, and the union that now exists be continued many years to the edification of the church and the glory of our Lord and his Christ.

Dr. Perry then read a number of letters of regret and congratula-

tion from prominent men. Among these were letters from Rev. Drs. T. E. Vassar, of Kansas, H. L. Wayland, of Philadelphia, A. J. Rowland, of Philadelphia, A. G. Lawson, of Camden, J. K. Manning, of Red Bank; Rev. W. W. Bullock, of Allentown, Rev. W. E. Cornwell, of Jacobstown; Professors N. L. Andrews, of Colgate, E. H. Johnson, of Crozer, A. H. Strong, of Rochester, Enoch Perrine, of Bucknell, H. J. Pratt, of Massachusetts, G. M. Phillips, of Pennsylvania, and others.

Rev. W. W. Case, pastor of the Baptist Church at West Hoboken, N. J., a college classmate, and for many years past a fellow pastor in New Jersey, then spoke upon "What a twenty-five years' Pastorate means to the Church," as follows:

Mr. Chairman, Brothers, Sisters and Friends:

I received a warning note the other day, and it warned me that I should be very careful about eulogistic remarks. I won't use the exact phraseology that was used. The letter was written in the well-known and difficult-to-read chirography of the pastor of this church.

But I should like to know about these letters we have heard read. I could not speak in stronger terms than these letters have spoken, but I should belie my nature and all the feelings of my heart this afternoon if I, as a college class-mate, as a fellow New Jersey pastor, as a personal friend, as one who loves the pastor of this church next to his own brother, did I not speak some strong words.

I congratulate you, my dear brothers and sisters of the Hightstown Baptist Church. I remember in 1870, before I settled at Hamilton Square —and I settled there in 1871—I was at Hightstown visiting this pastor. I remember one day when we were sitting on the porch up the street he said, "The Hightstown field is a delightful field," and I do not believe that there has been any change in his feelings since twenty five years ago, on the contrary, I believe that he loves this church a great deal more to-day than he did then. I am sure of it.

I congratulate my dear brother and his wife and loved ones on the completion of this twenty-five years. I don't wish to trench upon the valuable time of the dear brethren that are to follow me, though I have been alloted five minutes more than they, so I will simply speak upon the subject suggested—"*What a twenty-five years' pastorate means to the church*"—which I will divide into three points:

First, its effect on the home life: It means identification with the home life. A tree that has been growing for twenty-five years has very great identification with the land on which it is growing and the roots have gone down very deeply into the earth. Why, I remember that after I went from Hamilton Square to Holmdel I used to sit in my study at Holmdel thinking about Hamilton Square. It was difficult for me to

divest myself of the thoughts of my former home. There have been varied scenes in this church, occasions happy and sad. There have been marriage scenes ; there have been funeral occasions, and I doubt if there are many homes into which sadness has come, that have not been visited by this pastor. To homes of sickness he has brought words of comfort and consolation. On funeral occasions he has gone with a loving heart and spoken to the bereaved family and loved ones. And so these people have become identified with him in their home life in a wonderful way. There have been new-born souls, there have been baptisms, there have been family altars established, and all through this community people are identified with him in their home life.

I turn next to the young people. With all the gravity that Bucknell University conferred upon him, when it added a D. D. to his name, he has never forgotten his interest in the young people. His idea has always been : if you care for the young, you build up the church of Jesus Christ for the future, and this has been one of the greatest thoughts of his heart. Most of the young people have not known any other pastor. They have spoken of Pastor Eaches ; they have thought of him ; they *love* him. He has been their character-builder. Have you ever witnessed a sculptor working away with his chisel, or many chisels, perhaps? A long time he was engaged in the work of fashioning the face which you now see. So this man of God has been building character among the young people of this congregation—little by little, Sabbath after Sabbath, through the preaching of the word—in the Sunday school, in the training class, or wherever he has met them—he has been doing good service for the fashioning of these characters.

And now, again, this twenty-five years as regards social life. Dr. Eaches has believed and has taught during these twenty-five years that while the great object of the church is the cultivation of the religious life, the social life is not to be neglected. He has discouraged vain amusement, but he has encouraged proper amusement, and the one great thought of his life has been that he might so fill the minds of the people with the Lord Jesus Christ and so urge them to work for Christ that they would not have time to indulge in anything that would be improper. He and I have often talked on this subject and so I know the inner feelings of his heart.

There have been times of discouragement during these twenty-five years as well as encouragement. It is said that during Dr. Bangs' ministry there came a very dark period in his life. He dreamed that he was upon the top of a rock with a pick-axe, and that he was picking away with the axe. After hours of work he hardly made an indentation in the rock. At last he became discouraged. "I'll give it up," he said. Just then a person of dignified mien came along and said, "You are not going to give up this work?" "Yes, sir," said he. "Why are you going to abandon it?" "Because I make no impression on the rock." "Well," he said, "you pick away at the rock ; your work is to pick away." And so, he went to work again. He awoke from his dream and knew the significance of it. As he passed from the dream he imagined that he had superhuman force and so went to work earnestly for the Master. Soon a great revival

was experienced. Now, this man of God has had some experiences of discouragement and yet he has picked away and God has given him some of the grandest revivals that have been experienced in Hightstown. May God's richest blessings be upon you, my dear brother. I wish that many more years of work may be yours, and that they may be a continued blessing upon all.

Prof. Perry : Rev. Judson Conklin, of Trenton, will now tell us what "A twenty-five years' Pastorate means to the Association."

MR. CHAIRMAN AND FRIENDS :

I have had the pleasure in my short life of attending a silver wedding anniversary, but this is the first silver anniversary of a pastorate. It is a most delightful occasion and I am glad to be here, and I bring to all the membership of the Hightstown Baptist Church the sincere congratulations of the Clinton Avenue Baptist Church of Trenton. The Deacons and Trustees have united with me in this for you all. It seems to me that the church as well as the pastor ought to have our congratulations to-day ; for, if we were attending a wedding anniversary we would not extend all our good wishes to the husband and leave the wife alone. So, it seems to me that we should remember the church also. For whatever a man may be at the head of the church, unless the church has rare qualities, such an anniversary is impossible. I think that these anniversaries are wise things. They are so rare we cannot afford to pass them by in silence. I think we are all too much in danger of leaving the good things that we have in our hearts for others, until they are gone. Then we bring our flowers and our sympathies. Dr. Baldwin, in that delightful book of his, tells the story of what was said at the funeral sermon of a pastor who had been laboring for over thirty years. At the services which were held in the church, the deceased was spoken of in the kindliest way. His wife listened to it all, and after all was over she said, "Oh ! if some of these kind words had been spoken to my husband, how they would have comforted him. If you have a word of cheer, speak it while I am alive to hear."

What does it mean to the association ? It means a great deal. Indirectly, it means a great deal because of the lesson which such a pastorate brings. This is a restless, shifting, and changeable age. When I looked over the ministers of the association I found to my surprise, that I was the second oldest settled pastor in the Trenton association. Yet, it seems to me that I have just begun my work. I suppose that while we believe that a long pastorate is helpful, we yet realize that some *short* pastorates are *too* long. But, after all, it is a wise thing that these biennial and triennial changes are not necessary, they are not essential to the well being of a church. On the contrary, wherever you find the strongest churches, as the Hightstown Baptist Church, the Calvary Church of Dr. MacArthur, and Spurgeon's Tabernacle in London, you will find that there have been long pastorates. The strongest churches are those that have had a pastorate of eight or more years. The influence of such a pastorate is great.

But, directly it means far more. There is such a thing as a larger ministry. I believe that every true man of God should have regard for the community in which he lives. It is in the association, in the state and throughout the wide world, it seems to me, that the pastor and the church should wield an influence for good. First, in the community and then in the other widening circles around it. If there is such a ministry as this, the longer a man stays in a pastorate the better. And, brothers and friends, I congratulate you that in Dr. Eaches you have a man of widespread good in the association. Some of these pastors here have known Dr. Eaches longer than I have and they can speak better than I can concerning what good he has done the association. I pray to-day that this pastorate will continue. I believe that which has been read by the Trustees came from the heart, unlike the man who wished to get rid of his Irish servant and to that end gave him a hearty recommendation. The servant, after reading the recommendation, said, 'I guess I'll stay.' I pray that God's blessing may rest upon the pastor and upon all the members of this church, and may we all be here to see his 50th anniversary."

Prof. Perry: Rev. D. Dewolf, of Newark, Superintendent of Baptist State Missions, will now speak on "The Meaning of a Twenty-five Years' Pastorate to the State."

MR. CHAIRMAN, LADIES AND GENTLEMEN:

It is a pleasure for me personally to bring, as I may in behalf of the State, congratulations to this meeting, to this pastor and to this people. As has already been said, I feel that the congratulations should be to the people as well as to the pastor, for I realize that while not every pastor can stay twenty-five years in a church, I also know very well that it is not every church that Dr. Eaches would stay with twenty-five years. I am very sure of that and so while you have lived these twenty-five years so happily and so usefully, I am very sure that it has been a union formed in Heaven—a union wherein each has contributed its part to the good work done.

My subject is *A Twenty-five Years' Pastorate; its Meaning for the State.* I asked my wife the other day "What does a twenty-five years' pastorate mean to the State anyway"? She said, "That depends altogether upon who is the pastor." I have known of twenty-five-year pastorates of which the eulogies might be very much like the man who had a great opportunity for a funeral sermon. A man eighty-five years old had died, and the new pastor had just come. The friends said, "Now is your opportunity—85 years old." The pastor made some inquiries about the man and found that he had been a very humble man; no one knew him. Still the friends said, "*Now* is your opportunity," and so he preached a great sermon in which he spoke about the discovery of electricity, steam boats, railroad trains and matters of history and ended up by saying, "these things have all occurred since this brother was born." Well, there are a few such twenty-five-year pastorates. Brother Case said he had a letter from somebody. He told me about the letter coming down. He said, "taffy." Well, now when there is such an occasion as this, it is strange

to me how anybody can get through it without taffy, and I believe, dear friends, that all that we can say should be said.

What does it mean to the State? First of all, a protest against the unrest that there is in churches and with ministers. Some say the ministers are getting so high-toned that they want to get better places all the time; others say that the churches are getting so that they must hear somebody else and somebody else, and the two brought together somehow have a mutual relation. There are only two pastors in the State of longer standing than Dr. Eaches: Dr. D. J. Yerkes, at Plainfield, and T. M. Grenelle, in the northern end of the State. Since 1894, a year and five months, there have been fifty-six settlements of pastors in the State. Since January, 1893, two years and a half, a little less than one hundred and eighteen. I have just given these figures to show how the procession is moving on. We talk about the Methodists and their rapid changes, but we can beat them; we *can*. And so such a pastorate is a healthful protest against the unrest of to-day.

Then, again, it is a bright example for the young men that are coming to the front. In these twenty-five years 122 churches have been organized and the membership increased about 20,000. Just up the street there is the institution of which you are all so proud. I read that this was dedicated in 1869, but whatever may be the history of its earlier days, the real history of it has been within these twenty-five years. And, brethren and friends, I believe that I say not too much when I say that Peddie Institute owes its life to Dr. Eaches. Principals have come and gone, Boards of Trustees have changed in character, but Dr. Eaches has stayed with it and has exercised that indomitable, persistent, victorious influence which has made Peddie Institute what it is to-day. That means mighty things for our denomination, for here have been gathered the boys and the girls that have gone back to their churches and exercised their part in the denominational life of the State. He has sent forth in these twenty-five years his silent, radiating influence into all the churches of the State that have been specially represented here. It is my privilege to go among these churches a good deal and to meet young men, and older ones—for those that were young fifteen or twenty years ago are getting older now. They often speak to me about Hightstown and, I may say, seldom, if ever, do they omit Dr. Eaches' name. They always speak of him with love and recall the influence which he had on their lives. And so I might speak of the Education Society and his part in that as Secretary, coming in touch with the young men that are being educated for the ministry and making them feel the touch, so that, as they go forth they feel the power which this pastor's silent, potent influence has brought upon them.

May God grant that these influences thus enforced by these twenty-five years may continue and that the hearts of pastor and people may be if possible, more and more cemented, not only for loving companionship, but for usefulness in God's kingdom.

The audience was then favored with a solo by Miss Luella Chamberlin.

Mr. Perry: We will now have an address by Rev. T. B. Appleget

on "What a twenty-five years' Pastorate means to the Community."

I think myself happy, Mr. Chairman, that I am permitted this day to answer for the community as to what this man has been to us for twenty-five years; but I am unhappy because those who were not here and therefore know nothing about it, have fixed a limit of ten minutes in which I am to tell what I have known about the man in twenty-five years. I heard a sermon last Sunday night which has been in my mind somewhat ever since, and I cannot separate it from what I am to say. The speaker referred to three elements of true greatness—a noble motive, a self-sacrificing devotion, and courage in action. I thought, if it was a great thing we were celebrating to-day, if this man has attained an eminence that deserves this celebration, I will find these three attributes in this man. And a twenty-five years' pastorate in a Baptist church is a great thing, because, as I understand it, your machinery is such that you can get rid of a pastor if you want to.

But I wish to talk about the man, and I hope that the committee have seen the propriety of having Dr. Eaches absent to-day. I take that for granted, and am going to speak just as if he were not here. What does this twenty-five years mean to the community? All that it means when a man comes among us who appreciates the full value of manhood and has a true idea of what a human being is. It means the presence in our community of one who sees the likeness of his Maker in every image that He has placed in our midst, and who sees it not from an elevation, not from the pulpit, not from this platform level, but from the level and standpoint of other men. This pastor has appreciated the worth of men, his heart has been full of love for men, and on the level of the common people he has worked in sympathy with them. Reference has here been made to what this pulpit has done in twenty-five years. Thank God for every good word that has gone forth from his mouth. But he claims no patent on that word. I never heard him preach when he did not seem to want to be forgotten himself, and to impress upon his hearers the life of the Man in the Book and the words written there, to bring that Christ down to the common people—and he has counted none uncommon. To do this he has gone among us and known us. Did you ever find one in our town who needed guiding or elevating, that this man did not see it before you? He knows the value of a man anywhere, and it is because of this that he has exerted such an influence for twenty-five years. He came among us with a high motive, the salvation of every man, woman and child that he could reach in any way. I know of no better Baptist anywhere, nor any better Baptist pastor anywhere, but he has not been satisfied with limitations. You may strike the circle of a carriage ride and it is all his parish. With a desire to elevate lives, to bring hearts to heaven, to save men, he has had an interest in all that was going on around him. He has gone into all the little nooks and corners of the community, he has been interested in every phase of our lives, our homes, our organizations, our politics. Feeling that men ought to be right and do right, he has not been slow to show them how, and he has not been afraid to tell them and show them even how to vote right. It has been said, and I believe it, that he knows

more and sooner what is going on in this town than any other man in it—when a child is sick or is born or dies, when a person moves in or moves out, meets with an accident or needs help. His heart is a regular visiting book for every relief committee, and his head the best poll register in the borough. What he does not know on these lines he is not afraid to go around and find out. Strange, indeed, has been the experience of any official Board of this town if they have not had their attention called to necessitous cases by Dr. Eaches. "It must be attended to, brother ; it is your case, but it must be attended to." And it was attended to. And with his noble motive he has always had the courage of his convictions, and this means something when it is on the right side. It was not all easy times. This town is in a much better social and moral and financial condition than it used to be, and Dr. Eaches came among us before the beginning of easy times and he had a hand in that beginning. It has not always been easy times for the Institute or the town. There was hard fighting to make the school safer by making the town better. We used to fight on the line of water and whiskey, and Dr. Eaches was on the right side then. I was reading the names of those who stood with him in those days, and are gone away now, all good men like Rev. J. B. Davis, E. R. Cole, Prof. Pratt, Rev. Wm. Walton, Rev. E. Hathaway, Col. Taylor, John McMurran, C. W. Mount, T. M. Scroggy, Enoch Allen, Gilbert Seaman, E. T. Combs, A. Walling, I. H. Goldy, Daniel Slack, Elston Hunt, J. C. Johnson, Thomas McDonald, Dr. Deshler, and I could name scores who are with him still. And he keeps on the right side, and fights hard and fair for improvements, morals and good order. And they honor him for his courage and his fairness. The present council was elected on water-works lines ; you will find the flag floating over the town hall in honor of Dr. Eaches ; yes, and over the hotel, too, in honor of this anniversary. Why, a few years ago they thought they would stop the noise of rejoicing over our victories, and they took the tongue out of the bell of the Baptist church steeple and hid it. But one tongue they never could stop, and that was in the mouth of the pastor—it is wagging still. And my prophecy is that while the man lives that tongue will go on speaking good words for the community, helpful words for every man, be he rich or poor.

My remaining minute I will spend in hearty congratulations to the pastor and to the community that for twenty-five years we have had a man among us who loved men as individuals and was not afraid to get down on the level to do his work, to save men.

Mr. Perry : I am glad to have Rev. M. N. Smith and Rev. W. T. Galloway with us to-day. They will please come to the platform. We will now have some words of fraternal greeting from Dr. Tyack of the Presbyterian church of our town.

Mr. Chairman :

I am very glad to be here this afternoon. I was asked what I expected to say and my reply was, if I remember right, that I should try and steer clear of the brethren who preceded me.

As a mere introduction, I should like our friends to know that a few weeks since, when the Presbytery of Monmouth met in the Second Church, Cranbury, a paper was read calling attention to the fact that twenty-five years ago at the re-union of the old and new schools, a certain committee was appointed to look after the home missionary interests of this neighborhood. Seven ministers were put on that committee. In April of this year when the Presbytery met at the end of twenty-five years, five of these ministers were there present and were still serving on the same committee —looking after the home missionary interest representing Presbyterianism throughout parts of the counties of Mercer, Monmouth and Middlesex— so that the churches of this community are noted for men of long service.

Representing the younger members of the sisterhood of churches in the town, I bring our congratulations to-day, and lay down the mead of praise at the feet of the Baptist Church, our elder sister. We are very glad to recognize the fact that this is the oldest of all our churches ; we are also glad to recognize Dr. Eaches as its pastor for twenty-five years, who has represented just what the Baptist Church stands for to-day and has stood for in all the years past. There is a certain tendency in all lives to take on somewhat of our surroundings. There is a certain tendency among certain Baptist Churches to resolve themselves into Congregational churches with the distinctive feature of immersion added. But this church stands for all that belongs to it as the distinctive teaching of the *Baptist* church. If our brethren throughout the state of New Jersey want to know what an old fashioned Baptist church is like they may be pointed to the Hightstown church and its pastor. There has never been the willing abandonment of distinctive Baptist principles to take up some other that belongs to some other denomination. It is perfectly right it should be so, because the Church of Christ is large enough to contain all the elements that go to make up the distinctive body. I am glad to bring the congratulations of the town churches, because the pastor of this church and the church itself stands for the comprehensive teaching of the word of God. No man can make a pretence at holding a congregation for so great a number of years unless week after week, month after month, year after year that pastor delve in God's mine—God's book. If you could get at some Bible he has marked, you would find that the book has been studied from lid to lid and that the pure gold of scripture truth has been found and dealt out in peculiar ways to his people. I am glad that attention has been called to the other fact—that of social reform. Dr. Eaches has stood for social elevation every time and on the right side. I will simply pass on in the way of just a little warning. I should like to tell Dr. Eaches to please instruct his congregation in the Commandment " Thou shalt have no other gods before me ;" for I never saw pastor and people so devoted to each other. You just keep on with the reverence, but don't erect the image, and may the Lord's blessing rest upon him as well as his people.

Dr. Perry : We desire to have a word or two from Brothers Smith and Galloway. Brother Smith, pastor of the Church at Marlboro, will speak to us first.

I suppose that Dr. Perry considers that Mr. Galloway and I are capable of speaking on any subject, since he has not assigned us any topic.

I am not very much given to flattery unless it is towards myself and you know that makes a different thing of it, but I must say a few words to-day. I had the honor of carrying a musket in the First Regiment of the old Pennsylvania Reserves in the War of the Union and of firing a few stray shots in those unpleasant times. Occasionally there has come up in my mind the recollection of a comrade in that company. He was a young man, singularly beautiful and pure in character, gentle, kind, true and noble. I have heard it said of him that he was never known to do a little thing, an unchristian thing, but he was held in the highest esteem by the good and bad of the company. When he entered service he wore only a Corporal's cheveron, but at the end, when he graduated from "Uncle Sam's" service, he wore the stripes of the Orderly Sergeant. He passed away only a few years ago. His name was John C. Eaches. He was born from the same parents as O. P. Eaches. I have always recollected him with the sincerest admiration for his character and for his noble, manly, Christian bearing. I had never known O. P. Eaches until about four years ago, when we came to Hightstown. But the articles of our denominational press, bearing the initials O. P. E., always had special interest for me. In my relations with Dr. Eaches I have found in him all that there was good and true and admirable in his brother with the added force, grace, beauty and power of education and hard work in the service of the Lord as a preacher of the gospel. Dr. Eaches and I both hailed from Pennsylvania. I want to add my testimony to all that has been said here to-day concerning this man, and to extend my congratulations to Dr. Eaches and to his church to-day on the twenty-five years of successful work here. I only hope that this is the threshold of another quarter of a century, and Dr. when you come around to your next anniversary we will come again with our congratulations. May God bless you and the church in your service.

Mr. Perry : Mr. Galloway will now add a few words.

BRETHREN AND SISTERS :

I feel glad that I have this privilege of looking upon you to-day on this festive occasion, and I bring to you the hearty congratulations of a daughter of this church ; I bring to you the congratulations of the daughter to the mother, and I know if you could hear all the children speak concerning this occasion they would say "Amen ! Amen ! God bless you, your pastor and your work." I feel as I look around this building, that this is a festive occasion, that we have had not only the privilege of enjoying a bountiful collation in the other room—which was delightful and for the refreshment of the body—but that there is also refreshment here for the inner man We all have our thoughts on this twenty-five years' pastorate, and without attempting any formal speech, I think I could name about four points which would embrace what I have to say.

First, There must be remarkable common sense displayed on the part of the church and in the second place on the part of the pastor. No pastor

ever found a perfect people ; no people ever found a perfect pastor. So, both must have understood that fact all through and must have worked in harmony with that idea. Then, in the third place, the blessing of God must have been resting upon you and your pastor in all these years.

And the fourth point I would mention is, that you and your pastor have been wonderfully successful in banishing the presence and power of the Devil. I believe that it has been the good fight of faith with the spiritual weapons of prayer and the word of God that accounts for this success. I am going to mention one thing more, then I must close. This pastorate is an inspiration to younger men, and to all men in the ministry, and I want to say this : you are making history here to-day that will make a lasting impression upon my mind as a pastor and upon the minds of all the pastors gathered here. But the *one* thing that I have especially noticed here to-day is the love that exists between pastor and people. This calls to mind a little thing that I heard the other day : Two ladies were discussing love and marriage—ladies do discuss these things sometimes, you know. It was a foregone conclusion with the two of them that a man should love a woman devotedly ; that he should be willing to die for her, if necessary. On the side of the woman's devotion their opinions differed. The one thought that it was only necessary for a woman to admire the man she married ; the other thought that the wife's love should equal that of the husband. I won't answer any of these questions, but I know and believe that a church may admire a man's face, his eloquence, his intellectual genius, his versatility in presenting a subject, may admire him for his dignity and greatness and for many other things, but if I can hear that the people of God love a man as a servant of God, love him for his very work's sake, then I believe that the Master has been the inspiration of that love. And when I hear that a pastor loves his people and lets his heart out to them I know that God is with him.

May God bless you in more years of useful work in his kingdom.

A fine solo was then sung by Mr. B. P. Stout, a former member, now of Philadelphia.

Dr. Perry : We have now two topics that will be considered. The first is, "What makes a twenty-five years' pastorate possible?" by Dr. G. W. Clark :

We have had an object lesson which has extended through twenty-five years, and the proper person to speak upon it would be Dr. Eaches himself. He is a man who knows how to use the blackboard, and I know that if he should use it here, he could tell us better than anyone else how to make a twenty-five years' pastorate possible.

And then, on the part of the church. The church here has been acting its part for twenty-five years, and I have no doubt that Brother Allen or some of the other brethren could tell better than I just how a church could make such a pastorate possible.

We have had exercises on this object lesson this afternoon ; every speaker has been contributing something to it. I can only sum it

up ; I have but little time. I can say this, however, that though Dr. Eaches was a younger man when he came, yet in many respects he is no older now than he was then. He has kept up with the times ; he has kept up in his studies ; he knows what is going on in the world, in the church at large, in our own denomination. And thus he has kept young and fresh, and what he has to say is always fresh. We owe not only something to him in this respect, but we owe something to his excellent wife for her quiet, discreet way and for the counsel and help which she has given to her husband, to the ladies and to the congregation. And on the part of the congregation we owe much to the Trustees and to the Deacons and to the officers in our church work. I may say, perhaps, to mention one name, we owe much to the Superintendent of our Sunday school, John E. Allen, who, for twenty years, has held this position and who has contributed largely to make this pastorate possible. We owe much to the ladies who have been growing more and more energetic and useful as the years pass on. We owe much to the young people who have become more and more active during these twenty-five years. And so, as we look at pastor and people we see what made it possible, and the same conditions proving true in other churches would make it possible in them.

I may state, briefly, two or three things that will make it possible. First of all, there should be a mutual love and confidence between the pastor and his people. In reading II Corinthians lately I have been struck with the love of Paul for the Corinthian Church and how he shows his love in opening his heart to his young converts and so overcame every obstacle. Never afterward within the church was there anything but affection and love ; opposition was completely overcome. There is nothing like mutual love, mutual confidence,—for a pastor to believe in his church and for a church to believe in its pastor. Where this is the case a pastorate will probably be a long one, and there will be devotion to Christ and His cause. And a church, when it receives a pastor, should receive him as if he were to spend his life with them and the pastor should go to them in the same spirit. With such consecration, righteousness and truth will prevail, and a long pastorate will be the result.

Then, finally, there must be the blessing of God. Without *it* a pastorate is worthless ; with *it* no pastorate can be too long. And then, with the blessing of God, with hope and trust in Him, we should look forward to a great and glorious future, expecting that as God has blest in the past so he will continue to bless in the future.

Prof. Perry : Rev. T. S. Griffith will now speak of "Retrospect and Prospect."

Brother Appleget, you expressed my sentiment exactly when you said, Ten minutes to tell the story which you could tell, and nobody could tell any better, and I just wish that you had had ten times ten minutes. There is where you made a mistake (turning to Dr. Perry). Just think of it—"Retrospect and Prospect"—ten minutes. When I got the communication from the Committee asking me to come over here, and speak on "Retrospect and Prospect," I said, "where does that begin? Does he mean that I shall go back to the times when I first knew Hights-

town?" "I preached in that church in Brother Mulford's time," said I. Well, now, friends, I have but a word to say, only, I know that everything I have heard here to-day ought to have been said. This dear brother and this dear church! I feel serious to-day. Twenty-five years gone out of a man's life! Is there a man of you who looks back over twenty-five years, who doesn't say, "I would do it better if I could do it again." I know just how Brother Eaches feels about that, for he is enough like the rest of us. He would say of his work, "It is a very poor piece of work"; I'm sure he would. Twenty-five years gone into eternity, and, oh! I feel sometimes that one of the things that makes me glad I am going to Heaven is, that we will see our work after the touch of the Master is on it. We will see it made perfect, made complete. What a blessed thought that is to think whatever the short comings of the past, the Master will present our works perfect and beautiful.

And now I want to say one or two things about Brother Eaches and his relations to the church. At one of our evening prayer meetings we had a charming brother who loved to pray and one night he prayed this: "Oh! God, bless our pastor. Thou knowest how hard it is to please some people, and that it is impossible to please everybody." Now, in view of this prayer, I want to say that it is a marked characteristic of this man that he has stayed in one place for twenty-five years. Now let me say in this connection—and I doubt if any member knows what I am going to say—that there were disturbing elements in this church when Dr. Eaches came here. People came to my study in the city of Trenton and talked about it. Nobody has since heard of any trouble. What a blessed thing it is to be a peacemaker. What a blessed thing that the Lord sent him here. Every storm was hushed and peace reigned. All that has been said here to-day is very true. I can't talk about prospect. Why sometimes when I read in the Book about Abraham looking ahead to Mt Olivet and the blessed sunlight of a precious future, it makes me so happy. And, now, dear brother, you be happy. The Lord is unquestionably on your side.

Dr. Perry: We have done a great thing this afternoon. We are through our program within two minutes of the time.

Dr. Perry then read the following letter from Prof. Enoch Perrine, Ph. D., of Bucknell University:

BUCKNELL UNIVERSITY, LEWISBURG, PENN'A.,
DEPARTMENT OF ENGLISH, May 21, 1895.

My Dear Dr. Eaches:—Before your invitation reached me, I had taken the cue from the announcement in last week's *Gazette*, and was about to write telling you how much my heart was in the "Anniversary" soon to be celebrated. I should be glad to come and show what I feel by my presence, but an oration is to be delivered here on the next day and in it I am an important factor.

If I'm ever asked by the *Forum* to write about the men "who have influenced me," your name, like Ben Adhem's, will "lead all the rest." Boy and man, you will never know how close you have come into my life; and though, absolutely, in my case, you have not much to boast of—

since the material on which you worked was so poor—yet relatively there has been "great gain."

You became our pastor while yet I was a boy, full of ideas cruder than the pictorial daubs on an Indian's wigwam; but by what you said and did, you managed to lead me into a "large place," for which leading I thank you and through you the "Father of our spirits."

When the years of work drew on and I came to teach under your eye, how kind you were to me and mine! And when after a little I went up higher—as the people called it—to the college, you were the "causing cause," although no word to that effect ever escaped your lips. If the highest happiness is, as Goldsmith said it was, to do good by stealth and have it found out by accident, then highest happiness may be yours in that case. You assisted when my sister, my mother, my father, my two little children and my father-in-law were buried; you helped at my marriage; you conducted me into the church,—in fact, when there has come a supreme moment in my life, you were there, whether in joy or sorrow, to weep or to rejoice out of the fullness of your great heart.

Now that there is so much of life behind us both, I have no regret for any part of it I traveled over with you; and you will believe that I write not mere rhetoric, but what I have long wanted to say, never finding so good an opportunity as the present. As the good God lengthens out your life here, surrounding you with blessings of all kinds, your friends —among whom I proudly count myself—will believe that these are only indicative and typical of the greater and better blessings in store for you when you lay down the work here to take it up on the other side.

Please give our very best wishes to Mrs. Eaches and the little girls, and believe me, Sincerely, ENOCH PERRINE.

The presentation of gifts by Drs. Clark and Perry.

At this point Dr. G. W. Clark arose and addressed Dr. Perry and then Dr. Eaches and family.

MR. CHAIRMAN:

There is another party that wishes to speak this afternoon and that is the sisters and ladies of the church and congregation. The Apostle Paul says that the women are to keep silent in the church, and so the sisters have made me their mouth-piece this afternoon, to speak a few words to the pastor and family, and in compliance with their wishes I would say, dear pastor, that there are some here who welcomed you twenty-five years ago, and after twenty five years' experience they are here now to sanction what they did then. Some of us have come since that time, but we wish, also, to join the welcoming throng.

Some of us, also, recall your appearance twenty-five years ago. A young man—almost a boy—with ruddy countenance and bright eye and honest face, with some reserve and apparent timidity. Since that time maturity has gradually been taking the place of youthfulness, and, perhaps, a wrinkle has begun its furrow. Your face has paled somewhat; the hair has thinned a little, and now and then a straggling gray has been making its appearance. But time has dealt very kindly and gently with you and has been tracing its furrows very lightly.

You came, dear pastor, not alone twenty-five years ago; another came with you—a helper and a loved one. But her stay was brief, for God took her, and then you were compelled to tread your pathway alone. But He who took afterwards gave another, a valued one, who has been your helper for sixteen years—a counselor, quiet and excellent in influence. And two others have come to lighten up your household, and now a family of four greet this happy anniversary day. Surely there can be none who have a greater interest in this day than you four. And yet, behind us there are five hundred or more who feel an interest in this day, and we feel assured that our combined interest is equal to yours. There are others, also; some kept at home by domestic duties; some, perhaps, under the shadow of sorrow; some are far distant, but so far as they know of this day, their interest and their wishes are with ours and with yours. But where are the fathers and the mothers and many of those who took your hands and greeted you so warmly twenty-five years ago? Many of them are gone; but have they lost their interest in this day, in you and in this church? Do they not remember this, their scene of toil? Do they not recall the young pastor they greeted and the beginning of his labors? Have they, because they are in a better country, forgotten the trials and conflicts of this world? No; I cannot believe it. Memory cannot be impaired in that future world. If it be possible for those who have gone before to know what is being done in this stage of our pilgrimage, I can fain believe that to-day they look down upon us with interest and with joy. We celebrate no common occasion to-day. A twenty fifth birthday is something to be greeted; a twenty-fifth wedding anniversary is something to be noted, but a twenty-fifth anniversary of a pastorate is more rare, far more uncommon. Millions look forward to their twenty-five years; hundreds of thousands who enter the married state expect their silver wedding, but only here and there, comparatively, is there one who has reached the silver anniversary of his pastorate. We congratulate you and your family to-day; nay, we congratulate ourselves rather, upon this happy occasion.

We are all silver men and silver women and silver children to-day. We are honest ones, however. If we do believe in the hard dollar, we believe in one hundred cents to the dollar. We believe in the just weight and the righteous balance, which is pleasing to the Lord. We believe in the shekels of the sanctuary and so, while we are silver people, it is honest silver, with honest weight, with full measure. You have taught us to be Scriptural, you have made the Bible your standard, and in that Word we read of silver cups and silver basins and silver trays and silver bowls and silver goblets, and silver urns; and so the sisters of our church—fast to learn, steadfast to the truth—have been following in the line of your instructions and have thus selected this silver service and silver spoons to be presented to you, to your wife and to your daughters. Your work has been permanent; your labors have not been superficial; you have not been laying upon the foundation wood, hay and stubble, but gold, silver and precious stones (I Cor. 3 : 12); and these pieces of silver represent the permanency of the work which you have engaged in. These pieces, also, represent the value of the great truths which have been inwrought into the

hearts and into the lives and characters of the people. Our sisters, therefore, grateful to God that they have enjoyed your watch-care so long, come and congratulate you upon the happy issue of a twenty-five years' pastorate, and as a token of their esteem and affection for you, your estimable wife and your children, they make this presentation. The service is marked for Dr. and Mrs. Eaches ; the silver spoons for your daughters, to be used in the present and future generations.

As your work has continued from year to year, so do they think that these are becoming and emblematic of that work. May they be used in this generation and handed down to your posterity. They feel that your work and the influence and blessings of your family accord with the Word of God. And with this word I must close : "Seest thou a man diligent in his business (in his calling) he shall stand before kings ; he shall not stand before mean men. Her husband is known in the gates when he sitteth among the elders of the land. May her daughters be as corner stones polished after the similitude of a palace. Her children arise up and call her blessed ; her husband, also, he praiseth her saying. 'Many daughters have done virtuously, but thou excellest them all.'"

Dr. Perry : There are some things that the trustees wished to say here this afternoon, but they didn't want to put them in the resolutions. They didn't want to say these things themselves for fear of offending Dr. Eaches. They said to me : "You haven't been here so long as we have, you can tell the Doctor these things, and he will take anything from you since you are a preacher." These things must be said. The fact is, they are not sure they can stand the Doctor for another quarter of a century. They read somewhere in the Bible that a pastor's conversation and walk should be without reproach. His conversation is all right, they said, but we don't like his walk.

All that these good men have said here this afternoon is true. Brother Appleget spoke of the extent of Dr. Eaches' parish. One day last summer I was out for a drive. I saw a carriage in the distance. I said, "Who can that be driving so fast?" I said, "That's Dr. Eaches ; yes, that is certainly his old buggy ; it is a shame that he has to ride in such a buggy, and he should not drive so fast." When we got into Hightstown he was there ahead of us. Now the deacons, some of them, read about the "one-horse shay," and said they believed that some day Dr. Eaches would find himself in the middle of the road. So they (the deacons) got stirred up about it and said we must change that, and so the trustees, deacons, and the men of the church thought that if the ladies of the church were going to give a silver service, they would try to improve Dr. Eaches' method of getting around among his people, somehow. They decided to buy a carriage for the Doctor and all we have to say now is that we have a buggy strong enough to endure all the fast driving he wants to do. It is now out on the green.

This ends our program, except that if I had been given a new buggy, my wife a silver service and my children some silver spoons, I would get up and make a speech.

Dr. Eaches: If you were ever preached about and preached to and singled out by the minister, you would feel just a little the way I feel this afternoon. I was brought up to think whatever ministers said was true, but I have come to put a large discount on what these ministers say. If I were asked what I think of what has been said here this afternoon, I would say, "I don't believe one-half of it and then what about the other half? Well, I am in great doubt about *it*."

Twenty five years ago, on the 22d of March, I received a letter calling me to the pastorate of this church. It was one of the hardest struggles of my life to know what to do. I finally said, "That call I cannot accept." I sent word back, "I must refuse your call." Then a committee consisting of Mr. Wooley and Mr. J. E. Rue came to see me. It was a hard struggle to know what to do. But I came, and it has seemed to me that in some way God's guiding hand was in this. If brother Appleget will turn to the columns of the *Hightstown Gazette* of June 1st, 1870, he will find an item saying that the new pastor was not orthodox. And so, with the aid of the *Gazette*, I have tried to keep measurably straight since then and preach according to the Scriptures.

I want to say this, that in all our church meetings for twenty-five years I have never heard an unkind word said by one member to another; I have never had an unkind word said to me except once and in five minutes after the lady took it all back and said, "I should not have said that, should I?"

A long pastorate illustrates a remarkable church, for how a church can endure a man coming with the same old story for twenty-five years, and for fifty-two Sundays in each year, I don't know. About a month ago I burned five hundred sermons, and I want to say that they were exceedingly dry, they burned so rapidly. You may be sure that you will never hear any one of these five hundred again.

I never meant to have a long pastorate. Twenty-five years ago I said to the deacons, 'Any time that you think I ought to go, simply, kindly, privately tell me so and I will go.' I would not fight to gain a place, and I would not try to keep a place when once I got it. It has been said that Spurgeon said—though he denies it—"If you resist the Devil he will fly from you, but if you resist a deacon he will fly at you." In *these* men and women I have found the kindest people that any pastor could find. There are 528 names on our roll up to the time of our last count, and if the books were burned, I could go over them all, from A to Z. If I close my eyes I know where you sit and with my eyes closed I can pick out the boys and the girls, and if I see you closing your eyes, I think you are simply trying to think out some cloudy thing I have said.

My father was a good Baptist deacon for years, and my great-great-grandfather was an old Welsh Baptist minister, so that we are many generations of Baptists.

These are long and precious years. I don't feel at all proud to-day; I feel so insignificant. There are so many things that I ought to have done. Last night I received a letter from a lady asking me to look after a certain man. She said, "Years ago you did me much good." And so, in such

little ways I find out sometimes that I have done some good. I ran across an epitaph the other day.

"Here lies John Hill, a man of skill,
Whose years were five times ten,
He never did good and never would
Had he lived as long again."

I feel assured that the best years of this church are yet to come. I have a vision of what will come in the days to be, a vision of better facilities for work. If some of the members of this church would loan me their check books I would make the work tell. These days to come: I don't know what they will be, but I trust that God will lead us and bless us.

Of all those who welcomed me twenty-five years ago, not one occupies our choir now. 198 of our membership have gone above during this twenty-five years; you know them all and I hope to meet them there. I want to say this, too: I haven't a thought of malice or ugliness toward any of you. Your names are written on my heart.

I want to thank you all to-day for all your kind words and thoughts for me and mine; I want to thank these fellow ministers and I do thank them with all my heart. I esteem you all for what you have been and have tried to do, and I hope you will do better things in the days to come. You make me feel that I ought to be a wiser counselor, a more tender friend, more charitable in judging, more appreciative of those who may differ with me, more helpful, more lovely.

Brother Appleget said that they didn't stop the tongue from wagging, I suppose he alluded to that *wag-on* they have given us to day.

I was asked which of those numbers ('70 or '95) represented my age. I said, "I belong to the class of '95." My future lies ahead of me, not behind me. I expect to be living in the world fifty years from now, but I don't expect to be pastor of this church all this time. If God should grant to us larger facilities for work—a place for a reading room, a library and a night school—I should say "let us live for a hundred years to come." And so, brothers and friends, I thank you to-day for all that you have done and thought, for all your kindness. I shall not forget this day and I am sure that it will be to me an incentive for better service and a purer heart.

Is there anything else you have to give? (turning to Mr. Perry). You know a man was once asked if he kept the Sabbath. The reply was: "Yes, the Sabbath and everything else that I can lay my hands on."

I am not surprised to-day, I know what is in your hearts for me and for the One above. I know that you love this church, I know that you love Him, and as we enter upon another quarter of a century and so long as I am here I want to do better work for you, for every man or woman whom I can help. May God bless you and keep you and may God bring us all at last to a better union, a better fellowship in the unbroken chain.

A few words of thanks from Mrs. Eaches, and then followed the singing of Hymn 463. "Blest be the tie that binds."

Benediction by the pastor, Rev. O. P. Eaches, D. D.

On Sunday morning, June 2nd, a large audience assembled at the church, filling every available seat, when Rev. O. P. Eaches, D. D., preached the following Twenty-fifth Anniversary discourse from the same text that he preached from on his assuming the pastorate :

> Colossians I, 28.—"*Whom we proclaim, admonishing every man and teaching every man in all wisdom, that we may present every man perfect in Christ.*"

In these words, from which I spoke to you twenty-five years ago this morning, we have the heart of Paul's ministry. The deepest thing in Paul's heart was Jesus Christ. Tennyson makes Queen Mary say:—

> "When I am dead,
> Open my heart, and there you will find written
> Two names, Philip and Calais."

Paul had written deep in his heart only one name, Jesus the Lord. "Whom we proclaim"—that means Jesus Christ. Paul's desire was to bring men to Christ, to build up Christ in men, to build up men in Christ, to make men like Christ. He was not satisfied with conversion, he desired consecration, character, Christlikeness, culture. The great end of the Christian life is, not to escape hell, not to get into heaven, but to be transformed into the image of Christ. (Rom. VIII, 29.) It was a personal work that Paul had in hand. He desired to bring every man to the one Christ. There came to him a vision of a far off day. There was a throne, a glorified Christ upon that throne, a ministry of Paul to be under review.

The joy of Paul's life was saving men. The sufferings in his ministry, described in 2 Cor. Chapter XI, were not looked upon as hardships, but as so many ways by which he could get hold of men. He had a large conscious self respect, but he said, "I will stoop down to any man that I may raise him up! One of the finest utterences of his life is—"I am made all things to all men that I might by all means serve some." (1 Cor. IX. 22.) He was so serviceable, so useful, so concerned about men, so interested in men because he was so Christlike in mind. Here is Paul's life work, a published Christ. Here is the definiteness of Paul's work—a Christ published to every man. Here is for every saved man, the added work of teaching him, for the enlarging of the saved man.

The begun Christian life must be a taught, instructed life. It is a tre-

Pastor Owen F. Sachse, D. D.

mendous mistake of the Christian life if that first glimpse of the Saviour in granting pardon and peace be taken for the whole of the Christian life. The training and growth in Christian character constitute the work of all the after years. The Christian life, on the side of the Christian, is learnership. The Christian life, on the side of Christ, is teachership.

How far up is the Christian man to grow? Jesus Christ and Paul have only one word, perfection. Paul said to the Christians of Colosse—"I wish to have you, all of you, large, noble, pure minded, spiritually lived, useful Christian men." He said: "I wish to present you at that day to Him, for my joy, for his glory, for your blessedness, perfect in Christ!"

No one can be a New Testament minister without something of this feeling. No one can be a real Christian who does not wish to publish Jesus as his Savior, as a Savior who would have all men for his disciples. No one can live an intelligent Christian life who does not wish to say to Jesus Christ in that day:—"Here am I, here is my life, here are those who are thine through me!"

No church can be a Christian church that does not live for this one purpose, to witness for Christ, to teach Christ, to present men to Christ saved and built up. Jesus Christ is salvation, happiness, holiness, heaven. The Christian is to be a Christ to others. The church is to be an organized Christ, to do His work. (1 Cor. XII. 12.) For eighteen centuries Jesus has been preached in the world. It is Christ that has made the beauty of personal character, a high civilization, the Christian church, access to Him and fellowship with him.

For one hundred and fifty years Jesus has been preached continuously before this church from the days of James Carman in 1745 to this day. Generations have come and gone, but Jesus Christ remains. For twenty-five years, in the present pastorate, Jesus has been presented as the only Savior of lost men, the only source of pardon and peace, the only authoritative teacher in matters of faith and conduct, the sole ruler in the church, the only open door to heaven.

I. *In the proclamation of the same Jesus whom Paul preached Jesus Christ has won many hearts to himself.* During these years many have been added first to the Lord and then to his church. Twenty-five years ago yesterday twelve were baptized, the fruits of work prior to the present pastorate. During these twenty-five years, six hundred and forty-eight have been added to the rolls of the church by baptism. To His name be the glory and honor for these men and women. Many of these who are now the pillars of the church have, during these years, come to know

Jesus Christ. All the present Deacons of the church, with one exception, have been baptized during these years ; of the fifteen Trustees, all have been added by baptism, except three. In every year some have confessed Christ in baptism. There have been times of especial refreshing. In 1874 sixty-eight were baptized. In 1876 seventy-three were baptized. In 1889 sixty-two were baptized. In 1894 sixty-two were baptized.

What an untold blessing if all these six hundred and over had been really, utterly dead, and then risen to a full, Christlike life ! Many of these are the glory and power of the church to-day, members on whom the church and all good causes and Christ can lean. Some have not fulfilled the hopes cherished of them. Their lives have been impoverished, stunted, blighted. But we may rejoice in the work that abides. For over one hundred years the pond in the rear of the church property was our Jordan. Ten years ago the baptistery was placed in the house of worship.

Others have joined us by letters from other churches. Two hundred and forty have thus come to us from sister bodies. Thirty-nine have been won back to a Christian and church life and restored to our fellowship. In all nine hundred and twenty-seven names have been placed on our roll during this quarter century. Almost one thousand men and women have been intrusted to our watchcare and training. It was as though Jesus Christ, the Head of the Church and the Shepherd of the sheep had said : "I give these men and women to your keeping. As you love them and love me, care for them, build them in purity and righteousness, and bring them in safety to my home." It is a large and responsible thing to be a pastor, to be a Christian, to be a part of a church entrusted with the saving and care of men. What have we done with these one thousand members ?

II. *God has perfected many of our members in the upper life.* Those who filled the office of Deacon twenty-five years ago were Enoch Allen, John M. Allen, Randolph Chamberlain, Matthew Rue and John Woolley. They were pillars of the church. They were men of transparent character, spiritually minded men. They thought nothing too good for Jesus Christ or His church. They are all gone—have been gone for many years, some of them. They were pillars here, they are now pillars in the upper temple. (Rev. III. 12.) They were men who had convictions, men who believed something and knew why they believed it. R. M. Job, who was afterward chosen to the Deaconship, is also among the departed. The men who were Trustees twenty-five years ago, were John M. Allen, James

Paxton, V. D. Van Nest, Abijah Chamberlain, Matthew Rue, Samuel Fisher, James M. Pullen. Four of these are dead,

The men who were the leaders in 1870 are almost all gone. Let me call to your remembrance the names of some of our departed worthies: Thomas H. Mount, Abijah Mount, Peter Forman, James Keeler, William Tindall, John Fisher, Wilson Applegate, R. S. Mason, A. F. Job, O. H. Reed. All these have passed away—have passed on, have passed up. Many other names you will think of, some of them touched your lives and homes very closely If we should have an eleventh chapter of Hebrews and call over the list of our dead during this pastorate, there would be one hundred and ninety-eight of them. The church helped to make them. We have, as a church, laid up in heaven a rich treasure of good men and women. Twenty-five years ago Rev. John Seger sat in the pulpit, an old white-haired man, a former pastor. He soon after passed away. He sleeps in the church burial ground near Peter Wilson, another old pastor. May the memories of our departed members hallow our lives—may their mantles fall upon their children.

Several of these left bequests to the church. Peter Forman left five hundred dollars ; Miss Margaret Goldy left five hundred dollars, the interest of which is to be used for benevolent purposes ; C. W. Livingstone left one thousand dollars for the care of the aged of the church. The Livingstone Home perpetuates his name. Mrs. Julia Yager, who died recently, left fifteen hundred dollars to be applied for the payment of the debt upon the Livingstone Home. The best heritage these men and women left to the church was the memory of good and useful lives. All of us may greatly enrich the church by holy living. The wealth of a church is the splendor of its piety and character. No member of the church ought ever to leave money by will to care for the current expenses of the church. The church of the living ought to care for the life of the church. An endowment for current expenses will be only a curse and always a curse freeing the members from the duties they ought to bear. It will be wise, eminently wise, to give money now and to bequeath money by will for a house of worship that in time must come, for young men's work, for a public library, for all helping agencies of this kind. Let us strive to live upward and then shall we live best, in the after years, when we are dead. Some of our dead members are yet very useful among us.

III. *Alongside of these perfected men and women God has given growth in material things for the perfecting of his people here.* Twenty-five years

ago the Sunday School room was utterly barren, with unpainted walls, with uncarpeted floors, with fixed pews, having no maps, no black board. The primary class met up stairs, making use of a few high benches with no backs. During these years the interior of the house of worship has been beautified, the Cathedral glass windows inserted, the gift of Mrs. Mary A. Middleton, the old church property re-roofed and refitted, the baptistery built, the steam heating apparatus introduced, the organ house built in the rear of the house of worship, the little organ in the gallery replaced by the present organ, the gift of Wilson G. Hunt, of New York, a new communion service, the gift of Mrs. Mary Job, the Sunday School room re-furnished and additions made at the rear of the old church property for Bible class purposes, the parsonage grounds purchased and a parsonage erected at a cost of five thousand dollars, the grounds in front of the church property greatly beautified and the stone wall erected, the gift of ten thousand dollars from Wilson G. Hunt, invested for the future musical uses of the church, all these and others not here mentioned, show that the people of Christ worshipping here have not forgotten to care for the place where they meet to call upon his name. The entire sum raised for current expenses and improvements during these years has been $72,650.90. The money given for Christ's sake to be turned into beauty for the sanctuary, is not money thrown away. It is a material thing that may, under God, be the means of helping Christ's cause and saving men. Heaven is a beautiful place. Christ's house here ought, if possible, to be a beautiful place. A beautiful house of worship may contribute, if rightly used, to the beauty of holiness.

IV. *The church has utilized new agencies for saving and teaching men.* Twenty-five years ago in our Sunday School each class read and studied where it pleased. There was no order in study, no method. There were almost no helps for teachers or scholars. The present plan of regular, systematic study, the International Lesson System, has come into use in these years. We have lived one hundred years in these twenty-five years. We do not love the Book more than our fathers, but we have the privilege of knowing it better. The Superintendents have been John Woolley, for many years an effective Sunday School worker, who left us in 1872 ; for a time the pastor acted as Superintendent ; John E. Allen, the present efficient leader, was chosen in 1875. In June, 1870, the church had no Women's Society, Home or Foreign, no Young Woman's Society, no Young Men's Society, no Boys' or Girls' Society, no Ladies' Aid Society. The past quarter century has been a period of wonderful discoveries.

Edison and Bessemer, Koch and Pasteur have enlarged the domain of science. It was a wonderful moral discovery when woman's organized work for women began. In 1871 our Woman's Foreign Mission work began in the Baptist Churches of our land. On April 29, 1872, the Woman's Society in this church was organized. The Home Mission Society was organized in 1881. The Young Women were organized into the Farther Lights Society May 13, 1889, having previously been members of a mission society composed of boys and girls. The Young Men's Missionary Society, the Little Helper's Mission Society are the young men, the boys and girls organized and in training to help Christ get hold of the world. The church exists to seize hold of all that for which Christ died. By necessity Christ's church must be a missionary church. The entire sum raised by these various missionary organizations amounts to $3,143.15.

More than twenty-five years ago there was on Sunday evening, prior to church service, a meeting for young people. But there was no organization. These services were almost entirely under the direct charge of the pastor. On December 22, 1886, the Endeavor Society was organized. It has proved to be one of the most efficient helpers of the church. It has kept alive a devotional spirit, it has watched over the young, it has been fruitful in labors, it has won many to Christ, it has built up young men and women in Christ, it has carried Christ into homes through cottage prayer meetings, it has ministered to intellectual needs by its courses of lectures. Blessings be upon it. In no instance has the Endeavor Society been anything but a helping and helpful agency. The Junior Endeavor Society was organized in 1894. May Jesus Christ form out of these boys and girls, the men and women of a few years hence, those who shall be pillars of his cause in this community. The Little Helpers Mission Band was re-organized last year. The Young Men's Missionary Society was formed November 3, 1893. The Ladies' Aid Society has been in existence thirteen years, having been formed in 1882. It has made its power felt everywhere. It has been a true, tried helper of the church in every way. It is rightly called an Aid Society. Its President from the first has been Mrs. M. M. Job. The higher the life, the higher is the complexity of the organization. A church is not a sponge, a low kind of life, but a living body with one end in view, getting men and Christ near together. The various organizations in the church do not show an undue reliance upon mere machinery, but are exhibitions of the desire of the church to adapt itself to a new age by new methods of work. Blessings on all agencies that seek to glorify God, to save men, to help the church. We must put

new life and power into all these agencies. We do not now need more machinery, but more power in it, more effectiveness. A sense of duty toward Christ should lead to an earnest doing for Christ.

V. *God has granted an enlarged heart to the church for helping his cause.* The finest thing that we have done is the establishing of the church at Jamesburg. It is our child—it was our Mission. The members there were all received into our fellowship. The Mission was established May 18, 1885, under the leadership of Rev. C. A. Schlipf, who remained as pastor until 1894. The house of worship was dedicated February 16, 1887. The church was recognized as a Baptist church October 16, 1894. It has a property worth five thousand dollars, with an incumbrance of eight hundred dollars upon the parsonage. The present pastor is Rev. H. C. Baum, who was recently ordained. We dismissed fifty-four members October 4, 1894, to form themselves into a church. This is the sixth church formed from our membership—First Trenton, Hamilton Square, Penns Neck, Manasquan, Washington, Jamesburg. We have lighted these candles that by the grace of God will not cease to burn until He shall come again. We also established the Livingstone Home for the aged members of the church. This property purchased in 1893 at a cost of four thousand dollars, will soon, it is hoped, be freed from debt. In this Home two of our members find a real home life. The needy of our church will never be cared for at the public expense. The benevolent contributions so far as reported, have been $29,505.70. Large sums have been given privately and are not included in this amount. The real measure of Christlikeness in a church is not what it does for itself, but what it does for others. Dr. Broadus declared the three tests of a holy church to be Bible study, the prayer meeting and giving for Foreign Missions. These three things involve a looking into the Book to see what is the will of Christ—the looking upward for His blessing, the looking outward to help others. May we, all of us, be concerned to know the will of Christ for ourselves, be concerned for every man in this community, be concerned for all good causes, be concerned for all the things that touch *His* heart.

We have helped Christ's cause in other places by giving them choice men and women from our membership. We have dismissed by letter to other churches three hundred and ninety-eight members. Many of these seemed to be almost indispensable to us. We rejoice in the usefulness of those who have gone out from us. We have given to the work of the ministry in these years William C. Martin, now pastor of the Baptist

church, at Noank, Conn; W. W. Wakeman, pastor of the church at New Hampton, N. H. We licensed to preach John B. L'Hommedieu, now pastor of the Sherman Avenue Baptist Church, Newark, N. J.; L. H. Copeland, pastor of the church at Skowhegan, Me.; A. W. Stockwin, now in England; Joseph Schlipf and Theodore Baumgardner, now in the Rochester Theological Seminary; Charles R. Bacon, now in the Newton Theological Seminary. Dr. Enoch Perrine, of Bucknell University, has been licensed to preach since leaving us. It is the mission of a country church to get men, train them for service and then give them to others. In twenty-five years we have given to other churches by letter one hundred and sixty more members than we have received by letter. But, as a rule, a church will grow best by giving its best. Selfishness is never Christlike.

VI. *God has given to the church new conceptions of the purpose and mission of the Christian and the church life in these recent years.* It is seen now, as never before, that christianity and the church have much to do in the life that now is. The church must not aim merely or exclusively to get men to heaven, but also must strive to bring heaven down to earth. Christ came to be Savior of the soul—he came also to save all the man. We must save all the life, must save society, must create all healthy moral influences, must watch over the beginning of life. And therefore the church must keep at work, not on Sunday alone, but on seven days of the week. If the saloon opens its doors every day and night, why should not the church? Why should not this church have a reading room, a night school, a public library? Why should it not give attention to a Boy's Club as a strictly religious work. The church must care for men and work among men that it may, first, get them and then present them perfect in Christ Jesus. There is nothing secular, or common, or unclean that may be made use of for helping people in the Christian life. Every secular thing becomes a sacred thing when used for sacred purposes. Let us strive to make this church a helping and helpful church as Christ was a helping Christ. It cannot do too much for men or Christ. Our Christianity must be an applied Christianity.

VII. *A backward look.* During these twenty-five years great changes have taken place. No church in the Association has the same pastor it had in 1870. Of the two hundred and fifty Baptist churches only two pastors are in the position they filled twenty-five years ago. Dr. Yerkes, of Plainfield; Rev. T. M. Grenelle, of Glenwood. During these years have come the telephone, the phonograph, electric lighting, electric power. France and Brazil have become republics—the German Empire has been

formed—slavery has been abolished the world over—the W. C. T. U. began its wonderful work. The churches in this State have grown from 145 to 257. The Baptists in our Country have grown to four million. During this period has been the wonderful work among the Telugus and the opening of the heart of Africa to mission work. The whole world lies open to Missionary effort. The student's volunteer mission movement has been established with its motto—"The entire world should know of Christ before this century closes." This age has discovered the power of organized woman's work and the worth of the young people. Peddie Institute twenty-five years ago was in debt $100,000. To-day it has a productive endowment of $170,000. This school was carried for years on the heart of members of our church, men like Enoch Allen, Rev. J. E. Rue, Matthew Rue. The endowment and property of the Baptist schools in our land has increased from three and one-half millions to thirty-six and one-half millions.

We have been blessed in having many ministers in our membership, of these D. P. Perdun, E. J. Avery, John Seger, J. E. Rue and Lyman Chase are dead. L. O. Grenelle, M. N. Smith, C. M. Deitz, E. P. Bond, J. A. Metz, C. A. Schlipf have transferred their membership. Dr. G. W. Clark, Dr. J. E. Perry and Rev. W. C. Ulyat have their membership with us and render efficient service.

The Church Clerks during the period, have been John Wooley, James Paxton, Hiram Mount, T. C. Young, J. M. Cubberly, W. P. Forman, Charles E. Cole, C. B. Cole, C. E. Stults. The Church Treasurers have been Daniel Slack, W. P. Forman, John Jemison. The organists have been Misses Jennie Fairbanks, Maggie Morrison, Nettie Grenelle, Rosa Murden, Addie Silver, Carrie Clark, Luella Reed, Mr. D. P. Hoagland, Miss Ida Hoagland. The sexton, D. W. Perrine, has served since 1863. During these years the following former pastors of the church have died; John Seger, George Young, E. M. Barker, Lyman Chase, Isaac Butterfield. Only one former pastor now survives; J. B. Saxton, living in California, past his four score years. As we look over the past we may thank God for unity, peace, prosperity in temporal matters, souls saved, some good done. As a church we may put up a stone and say—*Eben-ezer.*

VIII. *An onward look.* What shall we do for gaining men for Christ and perfecting them in Christ. We need new and larger and better facilities for doing Christ's work. What answered twenty-five years ago will not answer to-day. We need better facilities for Sunday School work,

with separate rooms for the classes. We need a reading room, a place where the boys and young men may be gathered together for a night each week. If we care for the boys, the girls, the young men, the young women of to-day, for Christ's sake, this church will grow stronger and stronger year by year. We must care for the future by caring for to-day. Before 1900 comes this church ought to have a house of worship more fitted for Christian work. Pride should have no place in this, but the desire to do better things for Christ, who will be here twenty-five years hence, and His cause. Be sure that if you are not on the earth, that you will be in heaven. What a church this would be if every member were a holy man of God, if there were family prayer in every household, if there were a universal interest in Bible study, if all took a personal interest in all good causes, if every member were a witnessing christian, if the church shone with a steady light every day, if there were new and better facilities for Christian work. Let us strive to build up in each member a better and more intelligent Christian life and build up the community in righteousness. Before November, 1895, we ought to remove the debt of less than two thousand dollars that hangs upon us. Before November, 1895, we ought to be planning how we can be better men and women, how we may work more effectively, how we may add believers to the church. In five years more we shall enter upon the twentieth century. May we help to make the closing years of this century the highest and best in our own personal experience, in the history of the church, in the impress made upon the community. In the next twenty-five years what wonderful changes will occur, what a marvelous growth in the material life and resources! The boys of to-day will then be the men, the pillars, the leaders. The larger part of the membership will not then be here One hundred millions and more will be in our land. Mechanical inventions will go on with rapid speed. May it also be that every Christian man will grow more Christlike, that every hurtful thing like the saloon will be destroyed by the aroused Christian spirit, that God's blessing may overshadow us. Some things ought to be done to-day. Every one not a Christian, should decide here and now to become a Christian. The sun of to-day, should not go down upon an unsaved soul. All hesitancy should give way to decision. Every Christian neglecting a duty, should to-day begin a life of duty. Every life lived for self, should give way to a life lived for Christ. In the next twenty-five years may there be not six hundred and fifty baptisms, but one thousand, fifteen hundred, with what number shall we stop! If the Lord Jesus were here he would

say, "According to your faith be it unto you." We may all influence the unseen days and the unseen people who shall crowd this community twenty-five years hence by living to-day—a Godly life. There were men and women living in 1870, whose bodies have long been sleeping quietly in the grave yard, who are blessedly influencing us in 1895. They live after they are dead because they lived much while they lived on the earth. Be a christian, be a Christlike christian, be a helping christian. Help Christ and his church. Live in the highest style of living. Help Jesus Christ in 1895 and you will help Christ in a very effective manner in 1920 and beyond.

May the Lord bless us and keep us; may the Lord lift upon us the light of his countenance and be gracious to us; may the Lord cause his face to shine upon us and grant us peace. Amen.

The evening service was taken up by the various Societies of the church. The other churches of the village gave up their services to unite in this. The audience was large. The opening prayer was offered by Rev. E. G. Mason, and Rev. J. L. Howard made the closing prayer. Drs. Tyack, Perry, Clark and Mr. J. H. Butcher took part in the services. Reports of the Societies of the church were read as follows: Young Men's Missionary Society, by Frank Pullen, Jr.; Christian Culture Course, Miss Ada V. Hutchinson; Junior Christian Endeavor, Miss Grace Clevenger; Christian Endeavor, C. Boud Cole: Woman's Foreign Missionary Society, Miss Bertha R. Clark; Junior Mission Band, Miss Luella Dey; Farther Lights Mission Band, Miss Mina Tracey; The Sunday School, John E. Allen.

The addresses and reports were of great interest, and interspersed with song. Dr. Eaches closed with some fitting remarks. Thus ended the exercises of the pastor's twenty-fifth annniversary, which proved to be most profitable to the church and one of the most interesting occasions in the history of the church.

THE ONE HUNDRED AND FIFTIETH ANNIVERSARY.

At a meeting held Dec. 27th, 1894, the following action was taken :

The deacons and the trustees of the church, having been appointed by the church to nominate a committee to make preparation for the fitting observance of the one hundred and fiftieth anniversary of the founding of the church, make report that they have agreed upon the following—Dr. G. W. Clark, Dr. J. E. Perry, John E. Allen, J. D. Chamberlain, Thomas M. Dey, Jasper Hutchinson, Mrs. M. M. Job, Mrs. Forman Hutchinson and Dr. O. P. Eaches.

The Committee recommend that the above named Committee have power to call to their help such sub-committes as they may think best.

The recommendations were concurred in by the church.

The Committee organized by appointing Dr. G. W. Clark chairman. The following program was prepared for the anniversary exercises.

PROGRAMME.

WEDNESDAY EVENING, OCTOBER 30th.

7.30. Roll Call of membership from A to G, inclusive.

THURSDAY EVENING, OCTOBER 31st.

7.30. Roll Call of membership from H to Z.

FRIDAY MORNING, NOVEMBER 1st.

10.30. Devotional exercises.

11.00. History of the Church by the pastor.

AFTERNOON.

2.00. Opening exercises by Rev. J. L. Howard, of M. E. Church.

2.15. Address by Rev. W. H. J. Parker, of Middletown,—our mother Church. "The position of Baptists 150 years ago."

2.30. Address by Rev. F. C. Brown, of Manasquan,—a daughter Church. Topic, "What Baptist Churches stand for."

2.45. Address by Rev. W. T. Galloway, of Hamilton Square,—a daughter Church. Topic, "Fidelity to the N. T. always and everywhere."

3.00. Address by Rev. W. W. Bullock, of Allentown. Topic, "The Church grows by giving."

3.10. Address by Rev. J. Huffnagle, of Imlaystown. Topic, "How we may enlarge the Church numerically."

3.20. Address by Rev. M. N. Smith, of Marlboro. Topic, "How we may build up the Church spiritually."

3.30 Address by Rev. H Baum, of Jamesburg,—a daughter Church. Topic, "Caring for the stranger within the gates."

3.40. Address by Rev. J. H. Hyatt, of Bethlehem, N. J.,—a licentiate of the Church. Topic, "Personal Reminiscences."

3.50. Tri-Jubilee Hymn by Robert Lowry, D. D.

4.00. Unveiling the portraits of former Pastors.

4.15. Reading letters from former members of the Church.

EVENING.

7.30. Opening exercises by Rev. Thomas Tyack, D. D., of Presbyterian Church.

7.45. Address by Rev. M. P. Fikes, of First Trenton,—a daughter Church. Topic, "What Baptists have wrought in 150 years."

8.00. Address by Rev. T. S. Griffiths, of Penns Neck,—a daughter Church. Topic, "Characteristics of Baptist Churches in New Jersey."

8.15. Address by Rev. J. B. L'Hommedieu, of Newark,— a licentiate of the Church. Topic, "The Church of to-day moulding the future."

8.30. Anniversary Hymn by Rev. F. Denison. Anniversary Ode by Rev. S. Giffard Nelson, L. H. D., of Mt. Holly.

SUNDAY MORNING, NOVEMBER 3rd.

10.00. Special Sunday-School service. Address by John E. Allen, Enoch Barker, Mrs. Mary Barker and Mrs. Philip F. Botzong.

11.00. Anniversary sermon by Dr. G. W. Clark. Paper by Miss Bertha R. Clark, "Woman's work in the Church."

AFTERNOON.

3.00. Special Junior service.

EVENING.

6.30. Special Endeavor meeting. Addresses and papers by P. F. Botzong, Isaac E. Chamberlin, Miss Ada Hutchinson, and the former Presidents of the Society.

7.30. Paper by Mrs. N. C. Schlottman. "What the young people must do for the Church." Address by D. Hart Cunningham, "What the men must do for the Church." Address by Dr. J. E. Perry, "Dedicating ourselves to service for the future."

The following invitation was sent out for the Roll Call.

1745. 1895.

HIGHTSTOWN BAPTIST CHURCH.

To all the Members of the Church :

On November 1st our Church will be one hundred and fifty years old. It is a matter of thanksgiving that during all this time God has watched over us and blessed us. On Friday, November 1st, there will be an all day service. In the morning, in the afternoon, and at night, it is planned to hold services commemorative of the past. It will be fitting also to dedicate our Church and ourselves to a larger life in the future.

Lunch will be served so that we may spend the day as one family. Let every member devote this day to worship with us.

On Sunday also special services will be held.

Preliminary to these services and as introducing them will be a *Roll Call* of the members. Two nights have been set apart for this service. On Wednesday night, October 30th, all the names from *A to G* will be called. On Thursday night, October 31st, the remaining names will be called beginning with *H*. Will not *EVERY* member strive to be present when his name is called. If you are sure that you cannot be present will you not send a message or passage of scripture to be read when your name is called. Be present in person if possible with a short testimony, passage of scripture or prayer. Make a sacrifice to be there. Make it for yourself a time of renewed dedication to the service of Christ.

Help others to come. Give a word of exhortation to the faint hearted. We desire a word from the *aged*, the *sick*, the *infirm*, the *absent*. If all cannot be present in person, we desire the hearts and prayers and messages of all.

EBEN-EZER.

Do not forget these dates. Pray that this time may be a good time for our Church. Help to make it a success. May we not depend on *you?*

Let us dedicate our meeting house and ourselves to a better service to Him in the days to come.

Praying that we may all be spared to meet in this service and finally join in the better service above,

I am sincerely yours in Church Fellowship,

O. P. EACHES, Pastor.

The Roll Call, October 30 and 31.

The first Roll Call took place Wednesday evening, October 30th. The pastor read from Luke x : 17–19, and Rev. iii : 5. The names from A to H inclusive were called. About ninety per cent. of the members were present in person or by message. The second Roll Call took place on Thursday evening. The pastor read from Mal. iv : 16–18, John x : 10–16, Eph. ii : 19. A heavy storm prevented the attendance of many who had planned to be present. Among those taking part were Mrs. Eliza Pullen, Mrs. Ellen Rue, Miss Ruth Dey, who had been members fifty-seven years. Several others had been members over fifty years. Very touching were the messages of some past eighty years, who hoped soon to respond to the Roll Call above.

Friday Morning, November 1st.

The devotional exercises began at 10.30, by singing "All hail the power of Jesus' name." The pastor read from the old Bible, in use more than a century ago, 1 Sam. 7 : 12. Rev. A. S. Flock, lately pastor at Cedarville, led in prayer.

A large number who could not be present at the Roll Call took part in testimony. The hymns were such as might have been sung in 1745 at the founding of the Church—"Bless oh my soul the living God," "God is the refuge of his saints," "What shall I render to my God"—all written by Dr. Watts.

After these exercises, at 11 A. M. the pastor read in part, the following historical sketch of the Church.

FIRST MEETING HOUSE, HIGHTSTOWN.

HISTORY OF THE HIGHTSTOWN BAPTIST CHURCH.

Nearly two hundred years ago the foundations of our church began to be laid. It was not then the State of New Jersey, but the Provinces of East and West Jersey. Our church was in the Province of East Jersey, whose Capital was Perth Amboy, whose Governor, at the time of the introduction of Baptist preaching in this vicinity, was Lewis Edward, Lord Cornbury. Not a thought of separation from the mother land had come into the hearts of our forefathers and all were loyal Englishmen. The Philadelphia Association, of which this church was a member, in 1769, when considering a petition to the King for the relief of the suffering Baptist brotherhood in New England calls him "Our Gracious Soverign." The Baptists of the Jerseys were loyal to Christ and to the English crown.

They are far off days when Baptist ministers began to come into the neighborhood in 1706. In New England King Philip's Indian war had closed but a few years before. That glorious revolution in England whereby despotism and papal supremacy had been forever driven away from English soil in the person of James—whereby the English language had forever been consecrated to human freedom—this had taken place only twenty years before. John Bunyan about the same time had published the "Pilgrim's Progress." It is doubtful whether any of the old time forefathers of this Church had ever seen this book, John Milton, but a few years before had published his "Paradise Lost." Sir Isaac Newton, at this time, was establishing the theory of gravitation. It was an era when great men were living—when great thoughts were born—when great books were made.

George Washington was not yet born—was not born for a quarter of a century to come. Yale College was founded only five years before. Cotton Mather, the New England minister, did not die until twenty years afterward. At that time there was no post office in New York. Trenton and New Orleans were not yet founded. One newspaper had been established two years before in Boston. Some of our Baptist forefathers who listened to the first recorded Baptist preaching in this neighborhood, were born within twenty years of the landing of the Pilgrims at Plymouth. Some of them may have seen Cromwell, or Milton, or Governor Winthrop, or

Miles Standish ; may have heard John Bunyan, or Roger Williams, or John Clark of Newport, or Cotton Mather, or John Cotton.

In that far off day the era of invention had not yet arisen. The stage route had not even yet been born. It was a time of small things seemingly. Simplicity and quietness and isolation from each other held sway. They had few luxuries. They had almost no books. They had nothing of the teeming literature that now swamps the home. But there were good and true men and women in those days who knew how to live purely, to think clearly, to cultivate a high moral and spiritual life.

THE BEGINNING OF BAPTIST CHURCHES.

When the Middletown pastor began to preach in an occasional way in this vicinity in 1706, there were in this country only thirteen little groups of people holding our views of New Testament teaching. Of these, three were in this State, Middletown, our mother church, founded in 1688 ; Piscataway in 1689 ; Cohansey in 1690. There were not over five hundred Baptists in all probability at that time, in our land. Little did the men of that day dream of the great things that would follow in the after years. They were true to their present light and convictions, and thus became benefactors of the after centuries. The oldest church of our distinctive belief was founded in Providence, R. I., in 1639.

THE FOUNDING OF OUR CHURCH.

Edward's History of the Baptist Churches of New Jersey states that there was Baptist preaching in this vicinity in the year 1706. The pastors of that day had large missionary hearts. It is not known who these men were, but in all probability they were the pastors from Middletown in this State and Pennepek in Pennsylvania. By the year 1745 there were seventeen men and women holding our views in this vicinity. All of them were members of the Middletown church. Without doubt the members resident here often attended the services at the mother church. In those days miles were not obstacles. It is within the memory of persons now living that members would walk ten or more miles to attend worship. During the present pastorate, one good woman was accustomed to walk to church a distance of six miles. Without doubt also services were held in the homes of the members in this vicinity. Many a log house in these days, became a Bethel. Distance from the home church and growing numbers led to a desire to have a church of their own. In the records of the Philadelphia Association we find the following minute : " Agreed and concluded, pursuant to requests made by the brethren about Cranbury,

that Brethren Nathaniel Jenkins and Jenkin Jones be at Cranbury Friday, the first day of November, in order to settle the members there in church order."

On this day one hundred and fifty years ago these two Godly ministers met with the brethren in some homestead in or near Cranbury. Nathaniel Jenkins travelled one hundred miles to reach the place appointed. He was at that time pastor of the Cohansey church near Bridgeton. He was a man of mark. He was a member of the Legislature in 1721, and sturdily maintained the rights of men to think freely without fear of the law. Jenkin Jones was pastor of the Pennepek church in Philadelphia. He also was a man of ability and a good man. That Friday was a day of prayer, of scripture exposition, of enquiry as to doctrinal belief. And then it became a day when a solemn league and covenant was formed. The seventeen men and women entered into a compact to serve Christ, to maintain the truth as they saw it, to help each other, to live holy lives. The original record book, bearing date November 1, 1745, is yet in the possession of the church in good preservation. It begins in this way :— "The church book of the Baptists at Cranbury, the people owning and embracing believer's baptism according to the example of our Lord and Master Jesus Christ, constituted and settled the first day of November in Gospel order in the year of our Lord one thousand seven hundred and forty-five, and we the members of the said church have covenanted as follows :

The Church Covenant is a model of simplicity and of scripturalness. It is called "The Solemn Covenant of the Church at its Constitution."

They Covenant to obey Christ, to walk in a holy way, to help each other in the Christian life, to strive to spread the kingdom, to support the church, not to go to law with each other.

There were seventeen constituent members, all of whom were dismissed from the Middletown Church Their names are as follows: James Carman, William Cheeseman, William Cheeseman, Jr., Samuel Cheeseman, John Dye, Thomas Morford, Moses Hull, John Hight, Malakia Bonham, Martha Cheeseman, Catharine Cheeseman, Mary Dye, Abigail Morford, Mary Hight, Margaret Carman, Catharine Morris, Joanna Flavel.

We do not know where any of these old homesteads were except that of John Hight, from whom this town took its name. He lived in a log cabin on the north side of the stream that flows through our town, not far from the bridge that now spans it. Doubtless many devotional meetings were held in this old log house.

The newly formed churches in these days were small in number. The Piscataway church formed in 1689 had six male members ; the Cohansey in 1690 had nine men. In our church at its organization were nine men and eight women. Of most of these we know nothing, except they were the foundation stones of our church. This we know—they were men who believed something and knew why they believed it. They were far-sighted men. They were men who had in them the spirit of worship, They lighted a candle that, by God's grace, has been shining for one hundred and fifty years. At the end of each name in the old record book stands one suggestive word—*Dead*. Long since these men and women have been sleeping—but their work abides. They started influences that will go on for centuries to come.

SURROUNDINGS.

This was the seventh Baptist church organized in this State—the others being Middletown, Piscataway, Cohansey. Cape May, Hopewell, Kingwood. At that time there were sixteen Episcopal churches in the State. There were Episcopal churches at Allentown, Freehold, Spotswood, Perth Amboy, New Brunswick. The Presbyterians had churches at Allentown, founded in 1725 ; at Cranbury in 1720. There were twenty Presbyterian churches in the State. The Reformed had churches at Freehold, Middletown, New Brunswick. In all, there were twenty Reformed churches in the State. The seven churches have grown to two hundred and sixty-one. The perhaps two hundred members have grown to near forty-seven thousand.

When this church was organized the name of Methodist had not yet been heard this side of the Atlantic. The first Methodist chapel was not erected until 1767, The population was sparse. East Jersey did not contain, at the uttermost, more than one or two score thousand people. The Indians were near neighbors. In 1745 David Brainerd was preaching to the Indians a few miles beyond Cranbury. Our early church fathers knew and heard that sainted man of God. In 1766 the region about Crosswicks, ten miles from here, was described as a wild and unsettled place and possessed with Indians in great abundance.

THE FIRST PASTOR.

James Carman, one of the constituent members was chosen as pastor. He was at this time an old man, 67 years of age. "He was born at Cape May ; bred a churchman ; came with his parents to Philadelphia when a child ; went with them to Staten Island, where he in the fifteenth year of

his age received baptism at the hand of Rev. Elias Keach. He did not join any Baptist Church for many years ; went first among the Quakers, not content with their way, he joined the new light Presbyterians ; and connived at their christening two of his children ; but repenting of that connivance, he joined Middletown Church, and in process of time was licensed to preach among that branch of the Middletown Church which resided at Cranbury, and which is now the church at Hightstown." *Edwards.* He was ordained as pastor of this church, Sunday, Nov. 3d, 1745. Rev. Nathaniel Jenkins and Abel Morgan, of Middletown, assisted in the occasion. Both of these men were rugged defenders of an orthodox faith —men of large ability. It is certain that James Carman, the first pastor, was well grounded in the fundamentals of the faith. He was interested in the larger work of the church—that which lay beyond the confines of the local church work. He was present at almost every meeting of the Association, preaching before that body in the year 1752. We have record of his preaching in New York and elsewhere while pastor of this church. It is probable that he received no stated salary. We find the following record in March, 1748—"The church hath chosen Brother Thomas Morris and Brother Samuel Throp to inspect into Mr. James Carman's necessities and to inform the church thereof in order that Mr. Carman may have support." No further reference is made in the records, to the question of support.

It was a church made up of saintly men and women—but there was in it a vast deal of human nature. Under date of March 23, 1754, we have the following record :—"First under consideration was some difference between Mr. Carman, our pastor, and Thomas Appleget and his wife, which by confession to each other and to the church is done away and will be entirely drowned in oblivion." This, in truth, was a scriptural way to settle difficulties. Another ripple in the quietness of the church life appears in the proceedings of the church meeting on the first Friday in June 1756—"a dispute arising between the Rev. Mr. James Carman and Benjamin Cheeseman referred for further consideration." The minutes do not show that this dispute was settled. Both these men have since learned in the upper life, how to live for over a hundred years without any dispute. He died while pastor of the church. Abel Morgan, of Middletown, preached his funeral discourse, Oct. 29, 1756, from Psalms cxvi: 15 Abel Morgan's funeral sermon was, in turn, preached in 1785 by the second pastor of this church. He was buried near the pulpit in which for eleven years he had preached Christ. In the old burial ground

at Cranbury his body rests. A headstone recently erected by the church marks his resting place.

Morgan Edwards writing in 1789 says of James Carman—"His first wife was Margaret Duwys by whom he had children, Elizabeth, Caleb, John, Phoebe, James, Ruth and Margaret; his second wife was Sarah Frazier, who bare him three children, Rachel, Ephraim and Samuel; these ten children formed alliances with the Woods, Bells, Larouses, Princes, Simmons, &c., and have raised him upward of thirty grand children; and these a numerous progeny of great grand children." Of him we have no portrait, except the moral portraiture, that he was a good man.

A DAY OF SMALL THINGS.

Our church and the churches of that day had but few of the agencies for work now possessed. At that day there were no Foreign Missions. The thoughts of Christians had not yet been lifted up to the larger horizon of Christ's plans and words. William Carey, the founder of Modern Missions, was not born until 1761, fifteen years after this church was formed. There was no organized Home Mission movement. Our Country was but a narrow strip lying on the Atlantic. Pittsburgh, Chicago, Buffalo were not yet dreamed of. Albany was considered in the far west. Not a single Baptist school had yet been established. Hopewell, the first Baptist institution, was not founded until 1756. There was no Bible society in the world. The modern Sunday School movement had not yet been begotten. Robert Raikes did not begin his work until years afterward. The Young People's organization was unthought of. Very simple in their methods of work, very narrow in their range—the church of one hundred and fifty years ago seems. But they did effectively the work for their day. They were in quest of opportunity for service. In due time there came a larger outlook and more effective work. But they managed without many books, with no magazines or religious papers or libraries to raise up men and women trained in the christian life. Some essential and important things they had in large abundance. They had God the great and wise; they had Jesus Christ the Savior; they had the Holy Spirit the leader into God's thoughts and into larger lives; they had the Holy Scriptures; they had enlightenment, a conscience, a clear thinking mind; they had a constraining sense of duty, a joy in Christian service; with them and in them and through them God worked so that men were brought into the Kingdom and built up in the knowledge of the truth and firm foundation laid for the better days to come. We need not be ashamed

of the men and women of the former days or begin to make apologies for them.

"Whatever record leaps to light,
They never will be shamed."

THE FIRST MEETING HOUSE.

On the first Saturday of October, 1747, the following minute occurs—"Concluded that Brother Hopewell Hull and Brother Thomas Morris are appointed to go to Isaac Fitz Randolph in order to acquaint him that all is ready for him to go on with the meeting house." This house was erected on the property now occupied by the Spice Mills in Cranbury. The lot was purchased from Stephen Warne. Previous to this time the services must have been held in private houses. Two years passed away after the organization before the church had a meeting house. The conveyance of the land bears date April 15, 1746. The house was a wooden structure. It could not have been pretentious or costly. It was plain without and within. There was no Cathedral glass, no carpet on the floor, no elaborate furnishings. The windows were small, it was dimly lighted at night, even if there were services at night. There was no organ, it is a matter of great doubt whether at this time they would have tolerated any instrumental music.

But, there was the true Spiritual worship of the Almighty. There was fellowship with Him and with each other. The services began at eleven o'clock. Except for a short time the morning service of the church has always begun at this hour. The services lasted from eleven to one P. M. Attendance at the place of worship was emphasized as a duty and privilege. On the first Saturday of March, 1748, we have the following—

"WHEREAS we have fixed and stated times appointed to meet together to consult about the house of God or the things of God's house, too many of the members have here-to-fore neglected their places, and the church has concluded and determined that whatever member shall neglect his place and shall not appear in their place or places, between the hours of eleven and one o'clock in the day, must give some good reason for such neglect or come under the reproof of the church." The meeting house was finished early in 1748. We have the name of the first sexton of the meeting house. "Brother Thomas Morris is to dig graves at our meeting house and to sweep and take care of the meeting house." This house of worship was used for forty years. It was then sold to Dr Stites and removed from the premises. The front part of the church grounds was afterwards sold, the burial part is still owned by the church.

THE DARK PERIOD.

After the bright morning of the church there came a dark period. From 1756 to 1782 there was no settled pastor. There were no business meetings recorded from September 6, 1766 to October 2, 1784. After the death of Rev. James Carman the following action was taken November 13, 1756. "Concluded that the church do assemble at the meeting house on the Sabbath, in this instant, to hold Christian Society and so to continue once a fortnight until the church see fit to alter the rule. Concluded that our Brothers Wm. Cheeseman and Thomas Morford do carry on the exercises of divine worship at the times appointed and call to their assistance such helps as they think proper." The pastor was dead, but the church was not. Without a recognized leader they decided they would carry on the worship themselves. It was doubtless a time that tried the patience and faith of the people. The fire burned low, but it burned. We are dependent for our knowledge of the church's life, during this period, upon the Minutes of the Philadelphia Association. For two years, 1767, 1768, the pastor of the Piscataway Church acted as pastor of this church and represented it as a delegate at the Association. Rev. Isaac Stelle who thus shepherded our church for two years was an eminently godly and useful man, filling a large place in the Baptist cause at that day. In 1761 two were baptized, the membership was thirty-six, the congregation numbering 150. In 1766 came a time of gracious revival when thirty were baptized, making the membership seventy-six. And then came a time of darkness and struggle. For five years from 1768-1772 no report was made to the Association. In 1773 we again get a glimpse at the church and the membership has dwindled to twenty-four. During a large part of the revolutionary struggle no report was made. Those days were dark days for the spiritual life of the churches. In 1780 the Philadelphia Association "complained in general of great declension in religion and vital piety; also of amazing prevailing stupidity, which are such tokens of the divine displeasure as do loudly call for deep humiliation of spirit." These were dark days also for the Baptists in New England and in Virginia Their farms were sold from them and their pastors were put in jail. The church had, during these dark years, three sources of help, the neighboring pastors, the travelling preachers or evangelists and the Ruling Elders and Deacons.

THE SECOND PASTOR.

God was in the meanwhile raising up one of their own number to be their pastor. Peter Wilson was born in Windsor Township, May 14,

1753 ; baptized May 1, 1776 ; licensed to preach 1780, when 27 years of age ; ordained as pastor May 13, 1782. It is very probable that he supplied the pulpit largely before he became pastor. Straightway the Record Book of the church becomes a thing of life. A new interest everywhere sprang up. It was the coming of a man who did it. Morgan Edwards writing in 1789, says : "He is a man to be wondered at!" The church had well nigh become extinct. Within nine years two hundred and three were converted and baptized. The like effect followed his preaching everywhere. "And for all this popularity, ordination and common English education he did not (like too many lay preachers) hold himself in a state of sufficiency." He spent four years of study at the Academy of Dr. Burgess Allison at Bordentown, that he might fit himself for the work of the ministry. "When his business was urgent he borrowed parts of the night to attend to it after having spent the days at Mr. Allison's Academy." Peter Wilson was a tailor by trade. A true helper was his wife. "It should not be forgotten that Mrs. Wilson encouraged him in his wishes, saying that she would go to the washtub or take a hoe in her hand rather than he should want learning." He thus became well versed in the standard literature of the day. Morgan Edwards styles him A. M. His salary was "£120 per annum beside perquisites." He was a man of large stature, dressed in the old style of clothing. But one of his sermons, so far as known, remains. The outlines of a sermon preached in 1805 before this church show an orderly arrangement, a knowledge of the Scriptures and a direct and personal appeal. But two persons are now living, so far as is known, who have any remembrance of having seen him or heard him preach—Mrs. Abigail Smith and Mrs Margaret Conover, both of this place. But it is also true that his wide ministry—his almost two score years of service—his thousands of sermons impressed themselves, in an incalculable way, upon this community and this part of the State. He had a large parish. His field extended from the Raritan and the Atlantic to the Delaware and beyond into Pennsylvania ; from Penn's Neck to Squan and Mt. Holly. He was constant in labors, a man of big frame and large heart, travelling on horseback to fill his appointments. He preached at Trenton, Hamilton Square, Penn's Neck, Washington, Cheesequakes, Squan, Pemberton, Mt. Holly, Jacobstown. "At Pemberton fifty-five were added by means of his preaching there ; almost a dozen at Jacobstown. The members of the new church at the Manor (in Pennsylvania) were all baptized by him." At that time there were only three churches within the bounds of the Trenton Association, Middletown,

Hightstown, Upper Freehold. There was a large field for work. There was a loud call for a man. With the closing of the war, with the beginning of the new national life, there was opened a new era for spiritual and church work. Peter Wilson did his work well and largely. If we could take out of the Baptist Church life in this part of the State what Peter Wilson did, directly and indirectly, what an impoverished thing it would be. Peter Wilson was a missionary committee in himself; a state convention in himself. This church extended from the ocean to the Delaware. It was one church, but with a widely scattered membership. We find this record September 30, 1786. "Agreed that we hold Communion at South River as often as the church may judge it convenient." We find this record August 23, 1802. "Agreed to hold Communion at Squan occasionally, as there appears an open door for the Gospel in that place." In 1804 seventy-four members were dismissed to form churches at South River and Squan. The Squan church was organized October 20, 1804.

We find this record April 25, 1784, "The church agreed to hold Communion at Nottingham Square." The meeting house at Hamilton Square was built in 1788. The lot was given by Mr. Eldridge; the house was largely erected through Mr. Nutt. The property was conveyed to the Trustees of the Church March 10, 1788. The church was organized November 9, 1805, almost entirely by members dismissed from this church for that purpose. Edwards writes in 1792: "The families belonging to Hightstown church are about 250; whereof 240 persons are baptized and in the Communion here administered, partly at one house and partly at the other." At the church meeting held January 25, 1792, it is stated the salary for Peter Wilson for the preceding year was two hundred and ten dollars in our currency—(£84. 5s.)

Peter Wilson went beyond Hamilton Square to Trenton. He preached here as early as 1787, the first recorded Baptist preaching in that place. The house of Mrs. Hannah Keen was the first Baptist sanctuary in Trenton. On March 4, 1788, he baptized five persons in the Delaware. This was the first instance of believer's baptism within the present limits of the city. The church here was organized November 9, 1805, almost exclusively of members dismissed from this church. Peter Wilson continued to preach for them until 1809. His labors here were greatly appreciated. January 9, 1808, the church took this action:—"The thankful acknowledgments of the church for his work of faith and labors of love amongst us for the past years are voted to Rev. Peter Wilson."

The Spirit of work was in him and churches were begotten. In 1787 he preached in the houses of John Flock, near Princeton; James Campbell, in Princeton, and in 1790 in the house of John Hight, Penn's Neck. The first sermon was from Matthew 11 : 28-30. A detailed account of the work in Peter Wilson's hand writing is found in the record book of the Penn's Neck Church.

The work widened and deepened. The result was a church. This church was organized December 5, 1812, with a membership of thirty-six all of whom were dismissed from this church.

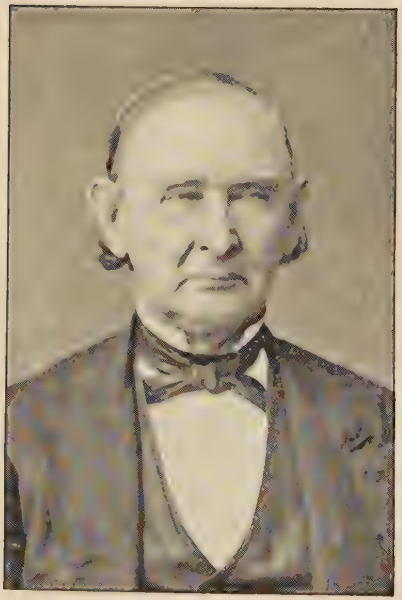
The Mt. Holly Church history has this record:—"The earliest Baptist influence in Mt. Holly of which we have record was that awakened by the preaching of Rev. Peter Wilson, in 1784." Through him indirectly by the labors of Rev. Alexander McGowan, a licentiate of the Hightstown Church, this church had its origin. All the churches thus mentioned, except Mt. Holly, were parts of the one church at Hightstown. Provision was made by vote of the church, for the Scripture ordinances and for church discipline in each neighborhood. The record reads :—"The church met at Hightstown, Nottingham Square, etc." Before these churches were organized this church numbered 424, doubtless the largest Baptist church at that time in this country and in the world. Peter Wilson continued pastor of the church to November 3, 1816 and acted as supply for the church to May 18, 1817. He was one of the most useful of men—but he was a man. Under date of August 22, 1817, are these words —"Peter Wilson informed the church that he would neither preach nor commune until the church should see fit to restore him into the fellowship of the church." The church voted to restore him to fellowship. "November 2, 1817, Peter Wilson was invited to the fellowship of the church by Deacon Thomas Allen in behalf of the church." It was the curse of strong drink that proved stronger than a good strong man. It was a marvelously fruitful life. Revivals followed his preaching. In 1786 he baptized sixty-six; in 1787, forty-eight; in 1788, forty-five; in 1789, twenty-six. The Holy Spirit accompanied and owned his work. He records in the church book these words:—"Peter Wilson baptized from August 10, 1782, to June 22, 1817, 952 persons." He died May 19, 1824, and is buried only a few feet from the pulpit that he filled for thirty-five years. His residence was on Stockton Street, north side, in the old Wilson home. His wife was Mary Fisher; his children, Enoch, Job, Oliver Hart and Ezekiel Robbins. He filled a large place in the work of the Philadelphia Association—being its Clerk for a time and frequently sent as a messenger to other Associations.

SECOND MEETING HOUSE.

In the early part of Peter Wilson's ministry the church decided to move to Hightstown. It is not known what led to the change of location. The residence of the pastor in this part of the field, with more rapidly growing membership in this section may have contributed to this result. In this vicinity was no place of worship, in Cranbury was a Presbyterian church. In the church book is the statement—"The first meeting held at Hightstown, November 11, 1785." This was on Friday. Whether the house was finished at this time the records do not state. At that time the village consisted of the log cabin of John Hight, a blacksmith shop built by him, a tavern also built by him at a day when a spiritual life and the sale of spirituous liquors were not deemed inconsistent. The mill was built at the close of the revolutionary period. Perhaps two or three other houses were in or near the present village. Half an acre of ground was purchased from William Smith, the conveyance bearing date April 3, 1784. Upon this lot was built a frame house 40x30 feet, standing where the brick house now stands. Edwards says that it was well finished and accommodated with a stove. It was a remarkable thing in those days to have the meeting house warmed. For forty years, in the first meeting house, they had braved the winters with no heat save that which their warm hearts gave them. Some of the older members would perhaps bring with them their warming pans filled with charcoal. This house had, as the older people relate, galleries and a sounding board over the pulpit on which rested a dove. The house was freed from debt soon after its erection. The church voted April 12, 1788:—"Agreed to raise by subscription money to pay the deficiency for discharging expense of building the meeting house at Hightstown." Back of the meeting house stood the grave yard, God's acre, which was used for burial purposes until fifteen years ago at which time it was voted to permit no more interments. The oldest grave stone bears date July 4, 1790. This meeting house which was of frame, was used until 1834. At this time it was sold and removed from the premises. One of the old pews is still in existence. In this old pew, stiff and high backed, sat some of those who were intent, it may be hoped, on hearing that they might improve the life. In the upper sanctuary they now meet. The old meeting house was purchased by Dr. McChesney and was used for several years by the Universalists as a house of worship. Part of its framework was used in constructing the Universalist parsonage. A view of this old meeting house is still preserved in an old print. Soon after entering the new house, the church was incorporated as a body politic.

THIRD PASTOR, JOHN SEGER.

FOURTH PASTOR, C. W MULFORD.



FIFTH PASTOR, GEORGE YOUNG.

SIXTH PASTOR, J. B. SAXTON.

March 16, 1786, an act passed the legislature to incorporate the church. November 30 it was organized under the act, adopting a seal and electing its first board of trustees, namely, Samuel Minor, William Tindall, William Cowenhoven, William Cubberly, Nehemiah Dey, John Walton, John Cox. William Tindall was chosen President of the Board.

This house having served its purpose for fifty years gave way to another. Benjamin Ward was appointed to take charge of the meeting house. A few of the older members have a remembrance of this old place of worship. Mrs. Peter Pullen whose membership with us dates back nearly sixty years has remembrance of Deacon Enoch Allen, standing in front of the pulpit and lining out the hymn, two lines at atime. James M. Pullen and John Seger, Jr., also standing in front led the singing. The pulpit Bible used in the house is in the possession of the church. Many hundreds were converted and comforted through the words of this old book.

A part of the Communion service remains until this day—made of pewter, very common in appearance, but they were witnesses for large and tender teachings.

THE THIRD PASTOR.

There was no long interval between the retirement of Peter Wilson and the coming of the new pastor, Rev. John Seger. He entered upon the new pastorate May 1, 1818, having previously supplied the church for several months. He was born in New York Feb. 4, 1786. After a long and painful religious experience, that reminds one of John Bunyon's deep soul exercises, he came into the light. Matt. 5 : 4. was his spiritual birthplace. He joined the First Baptist Church in New York April, 1803, Rev. William Collyer, pastor. Straightway he began to work in destitute places. When he was converted, he was converted into the ministry. He was ordained while carrying on business, January 17, 1813. He was a man who knew how to do things ; how to make things come to pass.

" He obtained a patent right for the first cooking stove that had ever been invented." He was a man of deep and earnest piety, a plain and effective preacher. He was not a man of very large acquaintance with books, but he was a man who knew the one book. He was also a sweet singer in Israel. A great revival took place during his ministry, during which 150 were baptized. During a part of his pastorate here he was also the joint pastor at Hamilton Square. He also preached largely at Penn's Neck. He remained pastor of the church for eighteen years, ending his work May 1, 1836. After this he served as pastor at Jamacia, Long Island, and Lambertville, N. J., then returned to make his home among

the people with whom he labored so long. He spent here an honored old age. Many will remember the venerable white haired man who always occupied the pulpit with the pastor. He entered into rest November 19, 1870. He lies resting in the old grave yard, a few feet distant from the pulpit he filled while living. He was a man of missionary spirit, having a heart larger than his own field and his own church. He had a wide horizon. July 27, 1830, a meeting was held at Hamilton Square, with delegates from ten churches. At this meeting the State Convention was formed. Of this meeting John Seger was president. The other delegate from this church was Thomas Allen. Those eighteen delegates were doing a far larger thing than they dreamed of in laying the foundations of our State mission work. During his later years he wrote and published his autobiography, an interesting sketch of a long and useful life. A copy of this work is in possession of the church. While other strong Baptist churches, like Hopewell, became anti-missionary in spirit, John Seger with other like minded men, put a different stamp upon this church. Being dead, he lives.

THIRD MEETING HOUSE.

During Mr. Seger's ministry a brick meeting house was erected on the site of the former house. It was dedicated in 1834 It was repaired and enlarged in 1839 with the dedicatory sermon by Rev. Samuel Aaron of Burlington. As orignally built a small cupola adorned the house—this was afterward removed. Galleries surrounded three sides of the interior. The end gallery was used for Sunday School purposes. Here is found the diminutive library case used by the school before the modern era of books. This house is now used for the Bible school, for prayer meeting purposes, for social purposes. The upper room was the first home of Peddie Institute. Here for years school work was carried on. On the erection of this house it was voted to tear down the brick house. Tradition asserts that the work of destruction had already begun when Rev. Lewis Smith, the new pastor, stopped the work that it might be used for school purposes. In the year 1885 an addition was put to this building for primary and Bible class work. This with the work of improving the entire lower floor for better Sunday School work cost over two thousand dollars. In 1834 Hightstown contained six stores and between thirty and forty dwellings. This house was for twenty-five years a birth place for souls.

FOURTH PASTOR.

Rev. Clarence W. Mulford began his pastorate December 21, 1836. He was baptized and licensed at Salem, was ordained at Pemberton November

1830. He was called to Hightstown from Frankford, Penna. It was a fruitful and faithful ministry. He baptized while here 225 persons. The older members of the church retain the kindest memories of him as a heavenly minded man. For the first time in the history of the church, the pastor, because of his pastorship, acted as moderator of the business meetings. Before this time it had been customary to elect a chairman for each meeting. For the first time also pews were rented as a means of church revenue. This plan continued to be made use of by the church until 1890, when the pews were made free and the envelope plan was adopted. At first the offerings were made monthly—in 1894 the weekly plan was adopted. During his pastorate a bell was first used to call people to worship. It was voted that it be tolled at funerals, subsequently this action was rescinded, but without any formal action the old custom reasserted itself. Mr. Mulford was a man who planned for the Commonwealth. For several years he served as Secretary of the State Convention, and for six years he was its president. At a large ingathering in 1839 fifty were baptized on one occasion. He was a leader in temperance work. Old drinking habits were sanctioned by a century of custom. Deacon Enoch Allen, for fifty years a pillar of the church, said that one of his duties when a young man at home, was to see that a sufficient amount of good liquor was on hand when the great meetings were held and pastors and messengers from other churches were expected. He closed his pastorate July 30, 1846. He preached subsequently at Flemington and Holmdel, dying at Flemington June 28, 1864. He was an eminently good man, preacher and pastor.

FIFTH PASTOR.

Rev. George Young, born March 1, 1813, became pastor April 1, 1847, having previously been pastor at Sandy Ridge. The first recorded recognition services took place June 22, 1847. The sermon was preached by George R. Bliss of New Brunswick ; the hand of fellowship in behalf of the church by Deacon Thomas Allen ; on behalf of the ministers by Rev. J E. Rue ; the address to the candidate by Rev. A. Armstrong of Upper Freehold ; address to the church by Rev. D. D. Grey of Penn's Neck ; questions to the church by Brother George Allen. The salary was fixed at $435 per year and the use of the parsonage farm of seventy acres. During his pastorate the church took measures for systematizing and enlarging the benevolence of the church. In the last year of his pastorate a large ingathering took place. During his pastorate a new mission interest was established at the Cross Roads, now Dayton. Preaching was

maintained; the Lord's Supper was observed here as an out-station of this church. While a mission of the church there was an absence of harmony among the members. In 1855 it was formed into a separate church, known as the South Brunswick church. Its only pastor was Rev. M. R. Cox; owing to dissensions in the church and the death of some who were pillars in the church, the house was closed—the church finally disbanded and the property was sold. Because the members were not faithful and brotherly the candlestick was removed and the church light went out. Mr. Young closed his labors April 1, 1851, having baptized 78. Three of his sons entered the ministry; Charles E., who died while pastor of the church at Cherryville; Thomas C., now pastor at Ringoes, N. J.; George B., late pastor at Hamilton Square. Rev. George Young was a man of superior ability. He had a large, clear, well-trained mind; a graduate of Princeton, a profound student of the Bible, a man of large force of character; he filled many pulpits in this and other States, and entered into rest April 10, 1893.

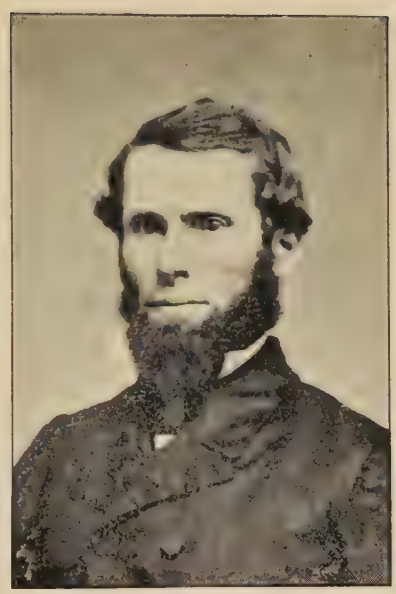
SIXTH PASTOR.

Rev. J. B. Saxton entered upon his pastorate May 25, 1851, having been called from Somerville, N. J. He was soon afterward called by the Home Mission Society to enter their service on the Pacific Coast. He labored there successfully for many years. In advanced old age he is waiting the summons to pass over, to pass up. He has written a letter to the church to be read at this Anniversary. He resigned October 2, 1852, having baptized sixteen. He is still remembered by a few of the older members. As a recognition of his ability as a man and a preacher, the degree of Doctor of Divinity was conferred upon him.

SEVENTH PASTOR.

Rev. E. M. Barker became pastor March 27, 1853. He was baptized at Cohansey, licensed to preach at Woodstown, ordained at Canton. He was called to Hightstown from Samptown, N. J. His was a pleasant and prosperous pastorate. During his ministry additional ground was purchased for church purposes. The ground occupied by the present house, extending to the water in the rear, embraced three acres, thus purchased. The meeting house proving too small for the congregation, it was decided to build a new house. Mr. Thomas Hunt of New York, presented the church with a bell weighing 3144 pounds. This was at first suspended from a temporary framework alongside the old house. It may be that a desire to get a suitable place in which to hang it contributed somewhat to the decision to build a new house. The corner stone of the

Seventh Pastor, E. M. Barker.



Eighth Pastor Lewis Smith.

Ninth Pastor, Isaac Butterfield.

Tenth Pastor, Lyman Chase.

new house was laid June 16, 1857. Dr. John Dowling of New York, gave an address on this occasion. Having accepted a call to Beverly, he closed his pastorate August 1, 1857. He baptized many during his pastorate. He was a good man and did a faithful work. After several subsequent pastorates he died at Baltimore, July 3, 1886. During his fifty-two years in the pastorate, he baptized 500 and preached over 8000 sermons. His son Richard Barker was, for a long time, church clerk.

FOURTH MEETING HOUSE.

This house of worship was dedicated February 24, 1858. It is a frame structure 57 by 82, costing nearly twenty thousand dollars. The building committee consisted of Enoch Allen, Joseph S. Ely, Thomas H. Mount, John Woolley, Samuel Fisher, E. T. R. Applegate. Four of these men have entered into the service of the upper sanctuary. It was freed from debt soon after its dedication. It has been greatly improved since its erection. The cathedral glass windows were put in position in 1883, the gift of Mrs. Mary A. Middleton. The present Roosevelt pipe organ was the gift of Mr. Wilson G. Hunt of New York, in 1881. The organ room was built by the church. Stoves were discarded in 1891, and the steam heating plant was put in place, heating both properties. The grounds were beautified in front, and the stone wall erected in the same year. The Baptistery was introduced in 1886. Previously to that time for one hundred years the mill pond had been used for baptismal purposes. It is not known how soon the fourth meeting house will give way to a fifth.

EIGHTH PASTOR.

Rev. Lewis Smith was born July 20, 1820, ordained at Hatboro, Pa., November 5, 1846, having been graduated at Hamilton, N. Y. He served as a missionary in New Mexico, and pastor of the First Trenton church, from which he came to the pastorate of this church December 1, 1857. His salary was $800 per year and a house. The previous pastor, Rev. E. M. Barker, was the last one who occupied the parsonage farm. Mr. Smith was a faithful earnest preacher and pastor. He had a strong soul in a weak body. He was efficient in work in all the departments of church life. He was devoted in loyalty to his country during the civil war. This pulpit rang out in no uncertain sound on the duty of good men to stand by the government in word and in work. The grounds in the rear of this church were made use of to hold meetings to recruit the ranks of our armies. It was also used as a drilling ground by the Home Guard. This house was also made use of to collect and forward stores to

the men in the front. Several members of the church went out into the service and did not return. Among those was the church clerk, Richard Barker, who died and found a resting place in the South. The records speak of others who laid down their lives for their country; on the records are entrances like these: "May 24, 1862, in United States Hospital, of wounds received in the battle of Williamsburg, Bro. Charles Lehming, aged 24;" "Killed in a skirmish with the rebels near Upperville, Va., on May 6, 1863, Bro. Robert Vorhees, aged 20." Pastor Smith left the pastorate to die. He closed his labors in the midst of a spirtual refreshing. He died at St. Paul, Minn., Aug. 25, 1864. His funeral discourse was preached from Ps. CXVI, 15. He lived a useful and holy life. He left a fragrant memory. A volume containing a sketch of his life and a number of his sermons was published after his death. The sermons reveal him as a man very clear in his thinking and very fervent in spirit. Many of our present members were brought to know Christ through his preaching and living. He baptized a large number during his pastorate, having a fruitful pastorate. During his pastorate the Sunday School received new life. The following appears on the minutes, dated January 30, 1858: "Resolved, that the Sabbath school be reorganized. Resolved, that a committee of ten be appointed to whom all matters pertaining to the regulation of the school shall be submitted. The committee to consist of Rev. L. Smith, T. Mount, E. Allen, M. Rue, J. S. Ely, S. Fisher, J. Woolley, J. M. Pullen, E. R. Cole, C. Leaming." This is the first reference in the records to any Sunday school, though one had existed for many years.

PEDDIE INSTITUTE.

On the record book of the church stands this resolution, January 30, 1864: "Resolved, that the room over the Lecture room be granted to Bro. Lewis Smith for a school room, free of charge, for one year." That was the beginning of a school that ripened into Peddie Institute. It was in the heart of the pastor and other large minded men in the membership to establish here a school for Christian education. The work began in an humble way. Miss Gurr was employed to teach the pupils gathered from the congregation. The school remained in this room for six years. In the meantime the work was widening and larger plans were coming into their minds. The school was incorporated March, 1866, under the title of "The New Jersey Scientific and Classical Institute." Of the original Board of Trustees almost all were members of our church and congregation. Of the nineteen members constituting the first Board of Trustees, Novem-

ber 8, 1865, thirteen were members of our congregation—Rev. I. Butterfield, S. C. Denise, Enoch Allen, Jos. S. Ely, O. H. Reed, Matthew Rue, J. E. Rue, Samuel Fisher, John C Fisher, John Woolley, James Paxton, E. B. Hall, Enoch A. Ely. These were the foundation men on whom Peddie Institute has been built. Among the names of the men who were the founders of the school were Rev. Lewis Smith, Enoch Allen, for many years the Treasurer of the school; Rev. J. E. Rue, who everywhere through the State brought the needs of the school before men; Matthew Rue. Some of these men gave one-quarter of all their possessions to found and save the school. Some of them endorsed notes equal in amount to all their possessions. They were men who believed there ought to be a school here, they were men who believed the school was worthy of their best endeavors. The church contributed over $20,000 to the school. To-day there is a property worth $150,000 with an endowment of $175,000, ranking as one of the eleven most highly fitted and endowed schools in our land. To God and good men here and elsewhere be all the praise. The church for a hundred years past has had an intelligent interest in education. In 1802 and the following years the church contributed regularly to the Education Fund of the Philadelphia Association.

NINTH PASTOR.

Rev. Isaac Butterfield, of Davenport, Iowa, became pastor June 19, 1864. His salary was $1,000 per year and a house. He was born in Vermont, October 16, 1812, was baptized May, 1835, licensed to preach in 1836, ordained January, 1837. He remained here as pastor until October 6, 1866. During his pastorate the congregations were large and the general interests of the church were in a flourishing condition. He left, much to the regret of the church. He was a man of marked pulpit ability, fervent piety, a wise leader. He died at Grand Rapids, Michigan, April 17, 1895. He spent nearly sixty years in the ministry. Even after he left the pastorate he continued his work among feeble churches. A memorial volume, containing a sketch of his life and the last sermon preached by him is in the possession of the church. Shortly before his death he wrote an affectionate letter to the church to be read at this Anniversary.

TENTH PASTOR.

Rev. Lyman Chase became pastor May 1, 1867, coming here from Vineland, N. J. His pastorate terminated April 1, 1869. He resigned to accept a position as teacher of Natural Sciences in Peddie Institute. He was a well trained man, scholarly in his habits, well read. Leaving New Jersey he settled at Kennebunkport, Me. He was born March 27, 1821

graduating at Colby University in 1843, dying November 25, 1894. He was an able and instructive preacher, well versed in the Natural Sciences, trained also as a physician. His preaching was instructive. As a pastor he was of the building up kind.

ELEVENTH PASTOR.

Rev. O. P. Eaches, of Nicetown, Philadelphia, became pastor June 1, 1870. The relation of pastor and people remains unbroken November 1, 1895. These years have been years of quiet but steady growth. During this period the old house has been thoroughly changed so as to fit it for Sunday school work. Chairs have taken the place of fixed benches. A piano has been introduced to help the music. The main house of worship has also been made more beautiful and serviceable. The grounds in the rear have been made attractive. The building on the adjoining property has been purchased to furnish a home for the aged members of the church. It has been called "The Livingstone Home," in commemoration of Brother C. W. Livingstone, who left a bequest of one thousand dollars for this purpose. The Sunday school with its modern methods of study is almost a new creation. New methods of work have been introduced. The Woman's Foreign Mission Society was organized April, 1872. The Woman's Home Mission Society was organized April, 1883. Both of them have been very helpful in begetting a missionary spirit in the church. The "Farther Lights" was organized May 17, 1879, to give opportunity for work for young women. The Young Men's Mission Society was organized November 3, 1893. The Little Helper's Mission Band was organized May 1889. The Ladies' Aid Society, that has been for years one of the most efficient helpers of the church, was organized November 10, 1882. It has raised and expended for the church nearly three thousand dollars. The Endeavor Society was organized December 28, 1886. This Society with its Committees, its devotion, its prayer meetings, its sociables, its cottage prayer meetings, its courses of lectures, has been a great spiritual blessing to the church. The Junior Endeavor Society was organized May 20, 1894.

For the greater efficiency of the church four women deacons were chosen in 1890. It has proved to be a wise step. Ten assistants to the deacons were appointed in 1891, thereby giving one person for each of the twenty divisions into which the church is divided. By an act of the Legislature in 1894 the church increased its trustees from seven to fifteen. The mission at Jamesburg was established May 18, 1885, with thirteen members. Rev. C. A. Schlipf acted as pastor from the first to September

30, 1894 The meeting house was dedicated February 16, 1887. Since that time the parsonage has been built. The entire property is worth five thousand dollars on which rests a debt of $800. Fifty-four members were dismissed to form the church there, which was organized as an independent Baptist church October 16, 1894.

In 1893 Mr. Wilson G. Hunt left a bequest of ten thousand dollars to the church, which he suggested might be used for a new organ and for the musical purposes of the church. The entire sum has been invested.

PARSONAGE.

By a conveyance from Joseph South to Thomas Allen, Wilson Hunt, Thomas Slack, Aaron Forman and Redford Job, Trustees, bearing date November 17th, 1817, the Church became the owner of a farm of seventy acres, lying on the east side of the York road, about one mile from town. This was occupied by the pastors of the Church until 1857, at which time it was sold. In 1871 a parsonage was built in the town, at a cost of nearly $5,000.

DISCIPLINE OF THE CHURCH.

From the first, the Church meetings have borne witness to a desire to maintain the truth. In 1748, members were disciplined for non-attendance at the business meetings of the church. In 1767 appears the first exclusion for error in doctrine. The act of exclusion is called the solemn ordinance of excommunication. The steps previous to exclusion were, visitation, suspension from the Lord's supper. To many of the acts of exclusion are appended the words, "May he be saved in the day of Christ." From the beginning of the Church to 1855, the exclusions were announced publicly on the Lord's day. The custom has since fallen into abeyance. Occasions of discipline have been, attandance at assemblies for dancing, breaches of trust, betting and horse racing, signing petitions for tavern license. One colored man was excluded for running away from his master. In the olden times many slaves were members of the Church. Upon the records for one hundred and fifty years past are the names of hundreds of men and women over whom the church has exercised a tender concern when they were out of the way. Many of these were won back again to a godly life. The officers of the Church have not been exempt from this Church scrutiny. On March 12, 1757, appears the following: "Whereas Josiah Davison, a member in this church, and formerly chosen as an Elder in this Church, but for a long season has absented himself from his place, to the dishonor of religion and dissatis-

faction of the church, being several times reproved or called upon to show reason for his conduct, on his non-compliance the church have thought fit to exclude him from eldership and the Church willing to make further trial leaving the event to divine power have appointed Brother Samuel Cheeseman as messenger to inform said Davison unless he doth appear at our next meeting of conference and give satisfaction to the Church for his conduct, may expect to be laid under censure." The Church meetings have always been occasions for settling private differences. In 1830 two good men, long since in Heaven, were by vote of the church requested to remain from the Lord's Supper until they became reconciled to each other. The settlement of difficulties between Church members by arbitration forms a part of the Church covenant.

GOVERNMENT OF THE CHURCH.

At its formation, the Church had ruling elders as well as deacons. The deacons had charge of raising moneys, more strictly financial work. The ruling elders filled a more spiritual office. In the absence of the pastor, it was the province of the elders to carry on the Church worship. It is doubtful whether women voted in the early Church meetings. We find this record October 2d, 1784: "And those male members that omit attending upon the appointed days, shall render an account for their not attending at the next meeting." It was a grave question before the Association in 1746, whether women should have their votes recorded. The last ruling elder was elected in 1798. There has never been any serious trouble in the Church arising from parties in the Church. Years ago the Church was in doubt what to do in the case of a wrongdoing member. The Church invited a Council of neighboring churches. When no churches responded the Church voted, "Resolved, that we settle the difficulty ourselves." The Church has been eminently peaceful and peace living.

A LIST OF RULING ELDERS.

Malakiah Bonham; elected November 1, 1745; dismissed 1749.
William Cheeseman; elected November 1, 1745.
Thomas Morford; elected November 1, 1745.
Josiah Davison; elected November, 1748; deposed March 12, 1757.
Reuben Major; elected May 12, 1766.
John Chamberlain; elected May 12, 1766.
Thomas Dey; elected June 8, 1798.

DEACONS, 1895.

A LIST OF DEACONS.

Thomas Dey; elected April 16, 1785.
Daniel Hutchinson; elected April 16, 1785.
William Tindall; elected April 16, 1785.
William Cheeseman; elected Sept. 30, 1786; dismissed April 21, 1796.
William Ball; elected April 21, 1796; dismissed.
Joseph Cheeseman; elected April 26, 1796; dismissed.
John Flock; elected June 8, 1798; dismissed.
John Morford; elected June 8, 1798.
Enoch Chamberlain; elected August 23, 1802; died April 24, 1832.
John Havens, Sr.; elected April 24, 1804; dismissed September 10, 1804.
John Vaughn; elected April 23, 1805.
Thomas Allen; elected April 23, 1805; died February 13, 1855.
Wilson Hunt; elected August 25, 1812; died September 24, 1823.
Archibald Forman; elected August 25, 1812; died November 15, 1816.
Andrew Seger; elected during Mr. Seger's pastorate; died.
Samuel Allen; elected during Mr. Seger's pastorate; died Aug. 30, 1857.
John Fisher; elected during Mr. Seger's pastorate; died Sept. 23, 1863.
Thomas Ely; elected during Mr. Seger's pastorate; died Aug. 21, 1860.
Enoch Allen; elected July 30, 1853; died May 30, 1886.
Matthew Rue; elected July 30, 1853; dismissed June 26, 1890.
T. S. Snedeker; elected January 24, 1863; died August 31, 1868.
John Woolley; elected January 24, 1863; dismissed July 11, 1872.
Randolph Chamberlain; elected January 24, 1863; died Dec. 30, 1891.
John M. Allen; elected January 24, 1863; died September 27, 1873.
R. M. Job; elected March 28, 1874; died October 26, 1874.
L. C. Mount; elected April 1, 1876; dismissed May 27, 1882.
John Perrine; elected April 26, 1890; died April, 1892.
Thomas M. Dey; elected April 26, 1890.
John E. Allen; elected April 26, 1890.
John Jemison; elected April 26, 1890.
J. D. Chamberlain; elected April 26, 1890.
C. E. Cole; elected April 26, 1890; dismissed October 12, 1893.
B. P. Stout; elected April 26, 1890; dismissed January 12, 1893.
Henry W. Robbins, elected April 26, 1890; dismissed Nov. 21, 1895.
Alexander Mason; elected May 17, 1893.
Forman Hutchinson; elected May 27, 1893.

DEACONESSES.

Mrs. M. M. Job; elected March 26, 1887.

Mrs. D. W. Perrine; elected March 26, 1887.

Mrs. A. E. Chamberlain; elected April 26, 1890.

Mrs. Hattie Cunningham; elected April 26, 1890; dismissed Jan. 11, 1894.

It is probable that in the earlier history of the church, some filled these offices whose names are not recorded. Of the forty seven who have filled the office of elder and deacon all are dead but thirteen—of these, two are serving other churches as deacons. One of the elders was deposed from office, but not excluded from the church. The church records speak of some of them as pillars of the church. The experience of Thomas Allen, who served the church as deacon for fifty years, was deemed so clear and spiritual that the church voted to have it printed. The original experience on faded paper, ninety years old, is in possession of the church. A Ruling Elder of the First Presbyterian Church in Cranbury, he was convinced of the scripturalness of our views while in an accidental way attending a baptismal occasion. The church in all its history has been greatly blessed in having wise and spiritually minded leaders.

LICENSED PREACHERS.

1. Peter Wilson. His history has been given above.

2. Malakiah Bonham. He was one of the constituent members of the church, subsequently chosen a Ruling Elder. He was ordained in 1749 as pastor of the Kingwood church by a council consisting of Rev. Mr. Miller and Rev. James Carman. He continued in the pastorate until February 17, 1757, when he was refused the pulpit on account of an evil report that was spread concerning him. He was excluded from the church November 24, 1761. He died in 1789 in the 76th year of his age.

3. Alexander McGowan. He was licensed July 30, 1790. He was a native of Ireland. He became a Baptist while preparing to meet Rev. Peter Wilson whom he had challenged to public debate in Trenton on the subject of baptism. The public heard no controversy, but witnessed a baptism instead. Tradition asserts that he was pastor of a Presbyterian church in that place. Soon after he settled at New Mills, now Pemberton, and in 1795 we find him alternating between that place and Mount Holly. He subsequently preached at Evesham, now Marlton. He died in 1815. He was a man of great ability and deep piety.

4. David Reese. He was licensed January 7, 1795. He died in 1796. It was a short life—we hope a useful one.

5. PETER GROOM. He was licensed January 7, 1795. He at once became pastor of the West Creek church. We find in the minutes of the Philadelphia Association, in 1807, this record: "We announce to the churches the afflictive tidings that our beloved brother, Peter Groom, has been removed by death this year."

6. JOHN COOPER. He was licensed January 24, 1805. He was ordained as an itinerant preacher at Hightstown by Rev. Peter Wilson, Samuel Jones and William White. He was subsequently excluded, but restored November 24, 1811. He preached for a time at Penn's Neck. He was again excluded at Schenectady, N. Y., in 1828. He was the source of some difficulty between this church and the Middletown church. The Philadelphia Association appointed a committee of seven men in 1805 to settle the difficulties. The difficulty was adjusted by the exclusion of Cooper by this church

7. JOSHUA E. RUE. He was licensed August 27, 1844; ordained as pastor at Jacobstown, January 30, 1845. He served subsequently as pastor at Sandy Ridge and Scotch Plains; was agent for the Home Mission Society and the American Bible Union. He was one of the founders of Peddie Institute, acting for a time as its financial agent. He died while living a retired life in North Carolina in October, 1870, aged 70. He was a man of marked ability in his knowledge of the scriptures.

8. CHARLES COX. He was baptized December, 1841; licensed January 30, 1842. He was ordained at Hightstown and became the pastor at Squan. He was subsequently pastor at Hilltown, Pa., Salem, Backwoodtown, Allowaystown and Kettle Creek, N. J. He died in 1871, aged 73 years. One of his sons, Rev. S. L. Cox, entered the ministry and has for years done valuable service.

9. JOHN HARVEY. He was licensed September 26, 1858. He was afterward dismissed to the Mariner's Bethel, Philadelphia. He labored several years among the seamen. He then went to England, preaching until the time of his death.

10. JAMES H. HYATT. He was licensed January 5, 1869. He became pastor of the church at Dividing Creek. He has since served as pastor the churches at Great Valley, Hepzibah and Coleraine, Penna. He has for several years been pastor of the church at Bethlehem in this State. His pastorates have always been attended with great blessings.

11. ARTHUR W. STOCKWIN. He was licensed June 20, 1875. He was ordained pastor of the New Baltimore church, N. Y. He afterward was pastor at Albany, N. Y. He went to England about ten years ago, since

which time no accounts have been received from him He was a man very earnest in spirit.

12. Levi H. Copeland. He was licensed September 25, 1875. He was ordained at West Camden, Me. He afterward served the churches at South Amboy and Calvary, Trenton, Milestown, Pa. He is now pastor at Skowhegan, Me., where he is doing a fine work.

13. John B. L'Hommedieu. He was licensed October 2, 1875. He finished his course at Crozer Seminary and accepted a call to Babylon, L. I. He afterward was pastor at Port Jefferson, Staten Island. He is now pastor of the Sherman Avenue Church of Newark, N. J. His ministry has been remarkably successful in its results. He is what his name means, a man of God.

14. Charles A. Schlipf. Joined our church by letter from Newark, September 26, 1885, taking charge of the Mission at Jamesburg. Here his devotion and untiring earnestness were greatly blessed. He was examined by a Council held in this place and was ordained at Jamesburg February 16, 1887. He continned as pastor there until 1894, and then entered pastoral work at Killaloe, Canada.

15. John Schlipf. A son of the above, was licensed by the church. While pursuing his studies in the Rochester Seminary, within a short period of graduation, he was drowned April 28, 1890.

16. William C. Martin. Was licensed to preach January 21, 1888. After finishing his course in Crozer he was ordained as pastor of the Cramer Hill Church March 31, 1891. Serving here acceptably until 1894, he is now doing an important work at Noank, Conn.

17. W. W. Wakeman. Was baptized September 25, 1881, while a student in Peddie Institute. After finishing his studies at Brown and Newton, he was ordained as pastor of the Hampton Falls Church, N H. He has already done a large work and gives promise of large usefulness.

18. Joseph Schlipf. Was baptized December 17, 1885. He was licensed to preach December 14, 1893. He will finish his studies in Rochester Seminary next year.

19. Theodore Baumgardner. Was received by letter from a church in Russia. He was licensed to preach December 14, 1893. He also will finish his course at Rochester next year.

20. Charles R. Bacon. While a member with us was licensed to preach. He is now in the last year of his study at the Newton Theological Seminary.

ASSOCIATIONAL CONNECTIONS.

In 1746 the Church joined the Philadelphia Association. We find this record October, 1747: "Concluded, that the Church shall contribute toward the expense of the messengers on their journey to the Association." Attendance at the Association would sometimes mean a journey of a hundred miles on horseback. Under September, 1793, the following: "No Association held this year at Philadelphia on account of the yellow fever there." Let us read the names of some of our members who one hundred years ago and more met in consultation in the Association: John Tindall, William Cubberly, John Morford, Abraham Freeling, William Cowenhoven, Peter Jobes, Nehemiah Dey, John Flock, Thomas Appleget, Samuel Minor. They are simply names to us, but these were the men who carried this church years ago. For the promotion of State growth it withdrew in 1811. In that year, December 3, the New Jersey Association, consisting of fourteen Churches, was formed at Hightstown. October 25, 1828, the Central Association, consisting of seven churches, was formed at Hightstown. Here also the Trenton Association held its first anniversary, in 1865, numbering ten churches. It has proved a good place at which to organize associations. Here also in 1894 was organized the Woman's Home Mission Society of the Trenton Association.

DOCTRINES OF THE CHURCH.

The Church has always aimed to stand for the New Testament teachings as it understands them. It stood one hundred and fifty years ago, —it stands to-day for a regenerate membership—it holds that the Church and its ordinances are not for the saving of people, but for the saved people. It has always stood for the supremacy of Jesus Christ in His Church. It stood for the rights of conscience, and the separation of Church and State in these dark days when large parts of our country had not learned that fundamental doctrine, the right of each man to make his own creed subject to Christ alone. In a few details we have departed from the practice of our fathers. We have no Ruling Elders. But for these there is no scripture warrant. We do not practice laying on of hands on the membership as was the practice of the older churches. For substance of doctrine the first pastor, James Carman, would express our views and practices to day. It is probable that, at the first, the Philadelphia Confession of Faith was adopted by the Church. For many years past the New Hampshire Confession of Faith has been the accepted expression of our views. From the first the Church has been strict communion. We find in a Church letter granted in 1757, these words: "We have granted

the liberty to join in Communion with any Church of like faith and order."

In 1749 the Church began to take collections at the Lord's Supper for the needy of the Church. The custom has been maintained to the present.

In 1750 it was decided to take up a collection every Sabbath day.

The Lord's Supper was observed quarterly from the founding of the Church until 1858, when it was voted to observe it every two months. The quarterly meeting days were occasions for large gatherings for miles around.

The first recorded Thanksgiving service was held in 1837.

BEGINNINGS OF THINGS.

In the record book, December, 1751, we find this: "Concluded that all Church members, and others that find freedom to comply herewith, do endeavor to instruct their children in their catechism in order to be cate chized in the Church every second Sabbath in the month, from the second Sabbath in April to the second in October." Before Robert Raikes ever thought of Sunday Schools, here was a germ from which this mighty power was developing. One hundred and thirty years ago this Church began its work of catechising the young. It is not known when the first Sunday School was established here. Deacon E. Allen remembers receiv ing instruction in the gallery of the church about eighty years ago. The Church for years has elected the officers of the Sunday School. It also bears all the running expenses of the school. The first allusion to the Sunday School in the records is in 1858.

Among these who served as Superintendents of the school have been Gabriel Young, Enoch Allen, John Woolley, H. A. Pratt and John E. Allen since 1874. The Home Department of the Sunday School was established in 1894.

September 19, 1788, the following resolution was passed: "Agreed that every male and female pay yearly from one shilling to six in proportion to their ability, into the hands of William Tindall, in order to establish a fund to pay travelling preachers." What is this but a Home Mission Society over one hundred years ago. These travelling preachers were men who were laying the foundations of the prosperity and privileges that we now enjoy. The three oldest churches in our State, Middletown, (1688), Piscataway (1689), Cohansey (1690), were all the outgrowth of one travelling preacher, Elias Keach. It is a source of comfort and rejoicing to day that our Church helped to do work of this kind before the days of organizations. There was a desire from the first for the broadening of the

Kingdom. The second Saturday in June, 1750—"Concluded that the Church and all others that desire the advancement of the Gospel should lay by them for collection the first Sabbath day in each month." This is the heart of all missions, at home and abroad. This was the spirit of William Carey before Carey was born. A Mite Society was in the church as early as 1786. In the old Bible are the following words: "Presented to the Baptist Church at Hightstown by the young women belonging to that society" And, "This Bible was rebound in 1789 by the Female Mite Society." The women of the church have always been the efficient helpers in church work. The church passed the following in 1849: "Resolved, that the sisters have the privilege of painting the meeting house if the money can be raised." The women of the church have usually changed the burdens upon the church into privileges for service. The introduction of instrumental music into the church was the occasion of much grave discussion and occupied the attention of many church meetings. Some yet remember the old time custom of two deacons standing in front of the pulpit, one lining out the hymns, the other leading the singing. Instrumental music was introduced. The church afterwards voted out the organ. Then it voted that the melodeon should be used. Some protested that they would not remain in the meeting house during the singing. Gradually this feeling passed away and the organ came to stay. For a long time a base viol was used in the services. For many years the church employed, under salary, some one to lead the singing. Among those thus employed were Peter Bilyeu, Mr. Dafter, Peter Bergen, E. R. Cole. The church has been blessed with much service of sanctified song, freely given. Among the leaders of church singing in recent years has been notably, Mrs. M. M. Job. The oldest hymn book preserved is that of Watts & Rippon's collection. Then came the Psalmist, the new Sabbath Tune and Hymn Book, the Baptist Hymnal, now in use.

CHURCH CLERKS.

In the early years they were Malakiah Dunham, William Cheeseman, John Hull, William Tindall. In the last seventy years the following have acted as Clerks: Enoch Allen, Richard Barker, John Woolley, Hiram Mount, T. C. Young, James M. Cubberly, W. P. Forman, C. E. Cole, C. B. Cole, C. E. Stults.

CHURCH TREASURERS.

No names can be given for the early years of the church. In the last sixty years it has been served by Enoch Allen, Daniel Slack, W. P. Forman, John Jamison.

SEXTONS OF THE CHURCH.

Thomas Morris had charge of the first house at Cranbury in 1745. Benjamin Ward had charge of the first house at this place at a salary of ten dollars per year. The position was afterwards filled by E. R. Cole. Orpha Giberson was sexton for twenty years, and had charge of the grave yard for fifty years. Her compensation was twenty dollars per year. She lived in the family of Rev. Peter Wilson; had the care of him during his last illness and often spoke of his Christian character. D. W. Perrine has had charge for the last thirty-two years.

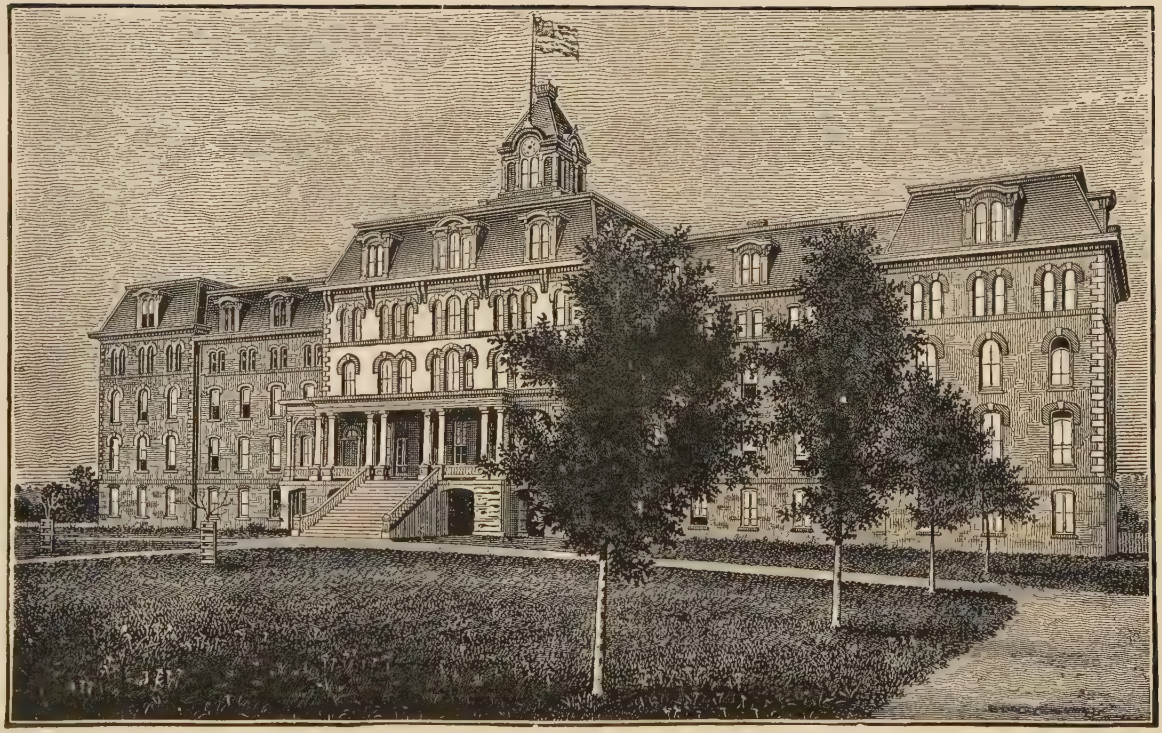
WHAT THE CHURCH HAS DONE.

It has planted six churches that abide—First Trenton, Hamilton Square, Penn's Neck, Manasquan, Jamesburg. The church at Washington, South River, lapsed into an anti-mission spirit. It therefore ceased to grow—it has almost ceased to live. But then by its propogation of Baptist influence it prepared the way for the formation in 1871 of the efficient Baptist church in that place. The work at Cheesequakes, done years ago by the church, has been almost extinguished by an anti-mission influence. We have had a noble line of ministers and elders, and deacons, and saintly men and women. It has not done all it could—all it might have done. It has given to the Kingdom many good ministers. It has given to other churches hundreds of good men and women to be their helpers. It has helped to raise up and develop hundreds of men and women in this community, many of whom have been real helpers of Jesus Christ. It has helped many good causes in money. No record, in the early years, is kept of moneys raised for home expenses or benevolence. For the last twenty-five years the amount reported for home expenses is $72,650.90; for benevolence, $29,505.70.

The number baptized into the fellowship of the church, so far as reported to the Association from the beginning to June, 1895, has been 1,998. Most of these are dead. Through many of them life was made richer through their living, and heaven was made richer by their coming. Alongside of many of these names are words expressive of their life and their manner, of departure from life. "His last words were, 'Come Lord Jesus.'" "Died rejoicing in the Lord." "Died triumphantly" "Anxious to depart to be with God."

May these departed worthies be a constant inspiration to a worthier life for all the remaining members.

In the ministry of Rev. Lewis Smith steps were taken to re-establish our work in Cranbury. Services were held there—an eligible lot was at



PEDDIE INSTITUTE: MAIN BUILDING.

our disposal. His untimely death frustrated these plans. About twenty seven years ago it was under consideration to start an interest at Perrineville. Here also an eligible site was offered, but the time did not seem ripe for the undertaking. May the Lord give to us a wise and understanding heart that we may see opening opportunities and lay hold upon them. What we have done in men saved, in ministers given, in churches formed, in influences for righteousness for a century and a half, what we have done, this will abide.

GROWTH OF BAPTIST PRINCIPLES.

When this church was established, Benedict says, it was the fortieth in the country. They were all small and struggling. Meeting houses were nailed up by the authorities for the crime of teaching Baptist principles. Old Samuel Adams in 1775, when waited upon in Philadelphia by a deputation of Baptists seeking relief from oppression, said, that it was as hopeless to expect the separation of Church and State as to stop the shining of the sun. We may as a church, claim a humble part in the work of effecting a separation of Church and State in our country and the complete conquest of the rights of conscience. We were members of the Association that appointed Dr. Samuel Jones to wait upon Congress in that year and urge the right of religious liberty. That truth held by our Baptist fathers alone is now a universal blessing, and men wonder that it required the sacrifice of property and blood to get it.

To-day there are in this land 37,910 Baptist Churches. When the Church was established it is doubtful whether there were more than two thousand baptised believers in our land. To-day there are 3,637,421 members of Baptist churches. Including all those who hold with us, as to believer's baptism, there are in our land nearly five millions who have been buried in baptism.

There was no Baptist paper, missionary enterprise, or school in existence until long after our Church was established.

The past is past. The present is here to mould and shape for the future. Even while we are here to-day, at this very hour, the seventeen men and women who were the founders of this Church, were in 1745 on November 1, in session. They were counselling, praying, looking up to Him for guidance, looking on. They were rejoicing in that they were to have a church home of their own. They were listening to the wise counsels of Nathanael Jenkins and Jenkin Jones. They were men and women, who doing the duty for their day, were also laying their impress in the future. Blessed be their memory. They did not see our day.

They would have been bewildered could they have foreseen the growth and the grandeur of the movements that lay ahead of them We cannot foresee or foretell. Be it ours to serve God supremely, to wear the yoke of Christ gladly, to stand by the New Testament teachings, to fill up the opportunities that growingly present themselves, to win men to the love of the Lord Jesus, to train those in our fellowship in the Christian life, then shall we prove to be a great and permanent blessing to the few years left of this century, then shall we also transmit a blessing to the next century and the centuries after it.

One hundred and fifty years ago Baptist principles were ostracised as revolutionary, subversive, destructive. They have quietly won their way —some of them as that of the rights of the individual conscience—into supremacy. Our other instinctive principles, if they be in accord with the New Testament, must in time also get hold of all Christ's people. Our Church, in an humble way, has contributed to this great change; lifting up their hearts in prayer.

WHAT IS TO BE DONE.

The best part of our history lies in the future—if we be faithful to Christ. There must be holier living, larger giving, wider planning, the use of new agencies. In a few years more will be the new century. We have lived in two centuries. We shall soon get sight of a third, the twentieth century. No man in 1745 would have dreamed of what has come to pass in these past years. No one can dream to-day of the condition of the world in its material, moral, social, intellectual aspects in one hundred and fifty years more, in 2045, A. D. Then there will be five hundred million people here New sciences will be born. But they will need God and Jesus Christ and the Holy Spirit and good men and women. We must bless these unseen days most by being a blessing to-day. The holier we are to-day, the holier will the world be one hundred and fifty years hence. May God give to us a correct knowledge of the scriptures—a love for the person of Jesus Christ—a scriptural conception of the church and its functions, a tender personal love for men, wisdom in using all appliances in a wise way to build up the Kingdom.

May God keep the candlestick in its place until Jesus Christ shall come again the second time in person.

With malice toward none, with charity for all, may we walk in the light as God shall give us to see the light; if more light shall break forth from the word may we have hearts to welcome it. Thus may we hold the truth entrusted to us, cultivate the heritage allotted to us, serve our gen-

eration faithfully by the will of God, and thus perpetually be fellow helpers to the truth.

May the historian of 2095, A. D., find in us fellow helpers of the truth, holding doctrines that honor Christ. May the Lord Jesus welcome our members as they one by one pass into the unseen, and find in the church that remains a witness that shall loyally speak for Him and live for Him.

Friday Afternoon, November 1st.

Rev. J. L. Howard led in the opening exercises, by reading the 35th chapter of Isaiah and prayer. The choir and congregation sung:

"O God, our help in ages past,"

and

"He leadeth me, O blessed thought."

The addresses which follow, were then made in accordance with the program.

The Position of Baptists 150 Years Ago.

By Rev. W. H. J. Parker,

Pastor of the First Baptist Church at Middletown, N. J.

It was a period most significant and vitally important in the development of denominational life, in moulding and shaping of theological thought, in the practical demonstration of New Testament doctrine. It was a period coincident, on the one hand with the "great awakening" that began in New England in 1743, under the Elder Edwards, and the rise of the New Lights under Whitefield's preaching, on the other with the rise of unitarianism. Professor Vedder tells us that New England Baptists stood as a mighty bulwark against this heresy, and as late as 1800, of the six orthodox churches which did not succumb under its blighting influences, two of them were Baptist Churches.

I believe it to be true beyond the question of a doubt, indeed it is a fundamental fact in history, that one generation is a very important factor in that which follows, that one age is but the preparation for the subsequent, that one century has left upon it the indelible stamp of the one preceding. If this be true, then the position of Baptists one hundred and fifty years ago was not materially different from that of their brethren in 1645. They believed what they believed with all their heart and soul. They were not easily moved from their convictions whether or not those convictions were based on the truth. John Calvin had been dead nearly two hundred years, yet his teachings had a tenacious hold on the theological thinking of the eighteenth century. We don't easily change

our modes of belief and habits of thinking. This was pre eminently true of the fathers of 1745. They stood for,

1st. *A Spiritual Church.* The "Half Way Covenant" had been a pernicious influence on spiritual life, destroying for the time a spiritual church. It was given to the Baptists of 1745 to adhere firmly to the doctrines of the New Testament and to insist that citizenship and church membership are not synonomous, but that the church is "the body of Christ." They insisted,

2nd. *In a conscience superior to King or Pope or Hierarchy;* That every man has the right to think and believe as he pleases without let or hindrances from any earthly power. It was in October, 1635, that Roger Williams was banished from Salem, for holding that the civil magistrate's power extends only to the bodies and goods, and outward state of man. Such was his influences on the following century. They held that

3rd. *Christ was Supreme.* Christ was "all and in all." This was Pauline, this was and is the fundamental doctrine, and with it is the consistent practice of Baptist Churches of all ages.

What Baptists Stand For.

By Rev. F. C. Brown,

Pastor of the Baptist Church at Manasquan, N. J.

I bring the greetings of the daughter to the mother, proud to be called the daughter of such a mother; and the earnest prayer and sincerest hope of the daughter is, that what the past has been may be but as the dawn to the day that shall shine with an ever-increasing light in the years that are yet to be. It has been the aim of the Baptist family from the beginning to know and to do His will. Whatever doctrines we may inculcate, whatever principle may control us, are not in any wise the "Ipse dixit" of the Baptist Church, but the clear statements of our great head, Jesus Christ Himself.

It may not be necessary to tell you, "what Baptist Churches stand for," here in this Baptist stronghold where the truth has been so faithfully taught for a century and a half, and yet, as this is the assigned theme, I cannot do otherwise. There are those here to-day perhaps who would fail to agree with me should I say that we stand for apostolic succession, and yet, I hazard the statement; looking away of course from the low idea of a succession of individuals or churches to the grander one of spiritual succession by virtue of conformity to apostolic principles of faith and practice. The very simplicity of our worship commends it to the great masses of the people, who are seeking to come to a knowledge of God the Father, through Christ the Redeemer, without the intervention of priest, or ritual, or man made creeds.

We stand for a regenerated membership, believing that as we are members of the mystic body of Christ, even as the body is pure, so should the members be. "Ye must be born again," saith the Master; and upon this declaration we stand, and urge the impossibility of finding life

except by conformity with this requirement. "Neither circumcision availeth anything, nor uncircumcision, but a new creature." We stand for baptism as the symbol of regeneration; the presenting to the world of an impressive picture, of death to the world and a resurrection to a new "life hid with Christ in God;" not claiming any virtue in the water, repudiating the heresy of baptismal regeneration, making the ordinance simply the outward symbol of an inward fact. They alone are baptized who have the witness of the spirit, "the spirit bearing witness with their spirits that they are the children of God." We stand therefore for this, that the table of the Lord is designed alone for His children, "He that eateth and drinketh unworthily, eateth and drinketh condemnation to himself not discerning the Lord's body," and that body must be spiritually discerned. We would not seem harsh nor unkind, but feel that our Father's table must be guarded from those who are unwilling to obey the Divine command as a pre-requisite to coming thereto.

The Baptist Church stands also for reformation, personal, social and political. We are in hearty accord with all organizations of a kindred nature, whose object is the reforming and reconstructing of men and women on lines of purity and holiness. We desire that men shall be saved for this world, that their gifts and talents and powers shall be rescued from the blighting, blasting effects of sin, and that they shall be employed in the way God designed they should be, in behalf of their families, of the church, the community, the world.

Again: We stand for the right of private judgment. Every man must interpret God for himself by the Spirit's aid, in accordance with his need. Differently constituted as we are, no one view, and no one interpretation will fit every need. God is many sided and the mightiest intellects the world has ever produced have given us but faint glimpses, magnificent though they may seem to us, of the surpassing grandeur of Him, whose "habitation is clouds and darkness." "Eye hath not seen nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love Him." "In essentials, therefore we stand for unity, in non-essentials liberty." We stand for a scriptural interpretation of Christ.

Fidelity to the New Testament as the Only Standard of Faith and Practice.

By Rev. W. T. Galloway,

Pastor of the Baptist Church at Hamilton Square, N. J.

If we desired, fifteen minutes time in the program, would neither permit us to glorify Baptist history nor eulogize the long list of Baptist martyrs, who have surrendered their lives for a strict adherence to New Testament truth. Hence we make a plea for Baptist consistency in the practice of New Testament principles. Seventeen years ago I united with the Baptist Church because I believed they accepted the Bible as the only

rule of faith and practice. But I find many Baptist Churches have adopted a declaration of faith and rules of order, both written by men. Having served as pastor of several different Baptist Churches I find many members in these churches who are sticklers for a strict adherence to the teachings of these human documents.

In cases of discipline men refer to the adopted manual rather than the Bible. In this practice where do we differ from Pedobaptists? Are we entirely free from the bondage of creeds? Are we consistent? Is the Bible our only rule of faith and practice? Consistency will drive us to one of two conclusions. We must either cease criticising other denominations for adopting creeds or stop adopting them ourselves. It will not answer the question fairly to say that the adoption of a creed and polity by a Baptist Church has no significance. If they mean nothing with us why do we adopt them? Why should we adopt them if we do not intend to be governed by them? If creed bondage is the bane of Christendom will it not in time work harm in our churches as well as others?

1st. We affirm that the adoption of any kind of human creed or polity by a church is anti scriptural. It is a reflection on the wisdom of the Creator. In the New Testament Christ and the Apostles have laid down rules and principles of government for the church that are all-inclusive and all-sufficient for all time. No finite mind can construct a creed or polity to suit all times and all cases. All questions of faith and government should be settled in the light of Scriptural truth. The Bible is the Christian's Law Book, his court of appeal for judgment on all matters in the church.

2nd The adoption of a human creed and polity is an imposition on future generations. Why should we be compelled to look at the Bible through dead men's glasses? The reformers were only half-way reformed, many of them came only half-way out of the Roman Catholic Church. To impose their narrow statements and crude conceptions of Bible truth on coming generations of Christians, was an act of preposterous conceit and self righteousness on their part. It is also an act of spiritual cowardice and intellectual stupidity for men of the nineteenth century to live under the bondage of creeds made by men in the sixteenth century. A creed is always a narrow, obscure, cramped statement of Scriptural truth, if it be always truth. All the creeds in Christendom do not contain the whole truth of the Bible. The Bible is always broader than the creed, it is broader than all the creeds. Let all churches adopt the Bible and ask future generations to accept the Bible only as their rule of faith and practice.

3rd. The adoption of a human creed and church polity breaks the unity of the Spirit and divides Christendom.

Paul shamed the Corinthians for saying, "I am of Paul," "I am of Apollos," "I am of Cephas," and "I am of Christ." I Cor. 1:12.

Because of this he said, there is "among you envying, strife, factions, ye are carnal and walk as men." I Cor. 3:3.

Can we expect anything else in the present day so long as churches are saying by their adopted creeds, "I am of John Wesley," "I of John Calvin," "I of Martin Luther," and if a Baptist "I of the man who wrote

the creed for the church to which I belong." Oh, let us break the creed shackles that bind us, and with only the Bible in our hands and hearts pray "till we all come in the unity of the faith, and of the knowledge of the Son of God." Eph. 4:13. Christ prayed for his disciples to the Father, "That they may be one, as we are," (one). John 17:11. What are we doing as denominations and Christians to answer this prayer?

The Church Grows by Giving.

By Rev. W. W. Bullock,

Pastor of the Baptist Church at Allentown, N. J.

I know where there is a great spring in Bucks Co., Pa., which gushes in almost unvarying profusion out of the earth. No frost was ever sharp enough to congeal its surface. No prolonged drouth ever perceptibly diminished its volume. Its flow is strong, spontaneous, perpetual, generous. It gives constantly and grandly, yet it is not impoverished. It indeed grows by giving, for it sets in motion the intricate machinery of several factories; the products of which bring gain to their owners, and to the many who are served by these things, comfort and blessing—thus giving it enlarges itself, grows by giving. I can realize how the spring would cease to be if it did not give, it continues because it does give; its flow does not end when it reaches the surface for it winds its way about the mill wheels, and through all the play and work of the machinery; and further enlarges itself by increasing the volume of the noble river into which it flows.

This is God's illustration in nature of the grace that is enjoined in God's book. Sermons in stones, yes, and needed lesson in the gushing spring. This is a beautifully helpful way God has of saying to the church, thus give, and you will not only enrich others, but enlarge yourself. Giving is a grace, larger promises are made to it than to any other. Loving is a grace too, but even loving depends for its expression upon the grace of giving. Giving is the weapon of love's conquest. Jesus loved, oh how much, but his love avails for you and me in this, "*He gave himself for us;*" he gave because He loved; He loved and hence He gave "*Greater love hath no man that this;*" loving and giving belong together. We may separate them in thought, we cannot in fact.

The Church in order to give scripturally, to abound in this grace, must make its pulse-beat felt, far as well as near. In God's conception of the Church's commission, there is no division of our giving, as for instance, Home Missions, Foreign Missions, State Missions, Education, etc. The field is the world and the command is "*go into all the world and preach the Gospel to every creature.*" For convenience of administration we may and do divide our gifts, but for purposes of growth, we need only the world-wide commission.

This grace of giving in order to growth of the Church involves first, the giving of ourselves to the Lord, for such use as he will be pleased to make of us through the Church, and then out of this will come the giving

of our time, our prayers, our talents and our money. This is the form in which for convenience of handling, we put our gifts. Each member of a church may not go into the far regions and preach the gospel, nor may he go everywhere that prayer is needed and pray, but he can bottle up his sermons, prayers, songs and service in good American dollars, that can be used for the support of his substitute who can go.

The field is the world, and no church can grow while it spends all its time and talents and wealth upon a ten acre lot. Not until it grasps the whole field and seeks to cultivate it, will it grow as it should and ought. The church that can at one time gather all its children under one roof hasn't abounded in the grace of giving. Not until by means of our giving we have begotten children, east, west, north and south, can it be said truly that the church has grown.

It might be laid down as an axiom that the church grows by giving and not by accretion. There is a kind of increase that tendeth to poverty. Endowments are dangerous. No one who gives or bequeaths money to a church should, generally speaking, designate *how* it should be used, for often this hinders the growth of the church by reducing the gifts of the members to the church and the gifts of the church to Christ's work. In a word anything that could be used as an excuse by a church member for not giving as God has prospered him, hinders the growth of the church.

How many men there are who owe their prosperity to their liberality, and how such men grow, how enlarged they become by means of this grace, and it is equally true of the church. A church will grow faster, larger and better by aiding to support the pastor of a feeble sister church, than it will by frescoeing the walls of its own meeting house. A woman and man who content themselves this year with last year's cape or coat in order that their fellows in far away India or China, may hear the old, old story, will by this real self-denial grow.

The church that sees the destitution of the poor, hears the cry of the hungry, sympathizes with the aged, and rises in the might of the Holy Spirit to deliver the oppressed, will grow in Christ's likeness, in power, and in membership, because in this way as perhaps in no other, it will get a loving hold on the wayward hearts of some of our Father's prodigal sons and draw them to the Saviour.

The church really grows by giving. The church grows by weeping with the mourner, and sympathizing with the afflicted. The church at Salem voluntarily gave up the use of its Sunday school rooms for several months as a storage place for the property of those who were rendered houseless by a great fire. By this single gift it grew in the affection and favor of the people and of God. The church grows by what it gives, rather than by what it withholds. Unpleasant memories abide with me, and doubtless with you, of churches, that because of penuriousness have become so emaciated that one could scarce perceive any motion in them ; verily withering up, consumed of their own lust for gain. The cause of this is discord, lack of unity. The cure is Giving; giving unifies and unity gives strength ; withhold giving and it tends to segregation, which brings weakness.

It was the sacrificial character of Jesus' giving that gave him enlargement. "*And I, if I be lifted up from the earth will draw all men unto me*," is assurance of the growth that comes of such giving. And it seems to me that something of this sacrificial character must attach to our giving in order to render its full effect upon us individually, and give the greatest growth to the church. But it seems farcical to speak of sacrifice in connection with giving. God's treasury does not get even the superfluities of the church. And so lingering in drowsy surfeit about its own table, hearing not, seeing not, nor caring for the world's need of the Gospel, the church will lose gradually its hold and sway over the hearts and lives of men. Oh let us arise to the achievements and possibilities of the growth that will be ours, by abounding in the grace of giving.

The account of Mary's alabaster box of costly perfume is meaningful. While she kept it in the box, but one person at a time could enjoy its fragrance; but when she broke the box, and poured the pungent perfume for His anointing on her Lord, the house was filled with the odor and all could enjoy it at the same time. What an enlargement of the spikenard this was, how the giver grew by giving. At the supper before the crucifixion, when John leaned on Jesus' bosom Peter could not, but after the breaking on the cross, and the pouring out of the remidial blood, after the giving of his life—he was so enlarged that *all* could lean on His bosom at the same time, and whosoever would could be cleansed from sin.

"Give as the morning that flows out of heaven,
Give as the waves when their channel is riven,
Not the waste drops of thy cup overflowing,
Not the faint sparks of thy heart, never glowing,
Not a pale bud from thy June roses blowing.
Give as HE gave THEE, who gave thee to live."

How to Enlarge the Church Numerically.

By Rev. J. Huffnagle,

Pastor of the Upper Freehold, Baptist Church, Imlaystown, N. J.

Two methods, the Sensational and the Gospel.

The Sensational.—Wealth, grand edifices, magnificent furniture, choice rituals, grand music, secular entertainments and sensational evangelistic work, can add names to our church register, but not to the book of eternal life. Too much reliance here on the externals of religion. God judges the heart, and gives no credit to lip service. This method may create a desire to join a *pleasing* moral society; but not the church of the living God. Not the Apostolic Method—Too much reliance on *man*.

The Gospel Method.—This is the true method as taught by Jesus Christ and by the Holy Spirit in the early age of the church. We must mould our future from the experience of the past. Unspiritual churches may study His dealings with the Israelites. God is a jealous God; we must worship Him alone. The Holy Spirit is now the permanent resident in, and director of the church. His the duty to superintend, and direct the upbuilding of the Spiritual Temple. He uses human instrumentalities,

therefore, study the means best adapted to His co-operation. His work to energize the word and make it effectual, it must then be the word of God. It is the duty of the church member to help the work by personal efforts. Let each member bring another to Christ, the church and its services. John 1:35-51. Character must act as a potent fact. There must be life and activity in the membership. There must be prayers and testimonies. The prayer meeting is the central life and power in a church. Uphold the church and your pastor. Be sure and maintain harmony. A very few cold and evil minded members can destroy a good pastor's influence, and disgrace a church in the eyes of God and the world.

The church should be an educational centre in the community to encourage and sustain the Young People's religious societies. Let there be no jealousy between the young and the older membership; let there be perfect co-operation. Let "Christ crucified" be the theme from pulpit and pew. There must be entire consecration to the *one object*, the bringing of souls to Jesus. Link self to Jesus and His interests, and all else will follow. Let there be an entire surrender of talent and of will to the Holy Ghost. A church working along this line, as pastor and people, will have no trouble to enlarge its membership, and its additions will be of those who are regenerated. The watch-word must be, a regenerated church membership. "Not by might, nor by power, but by *my spirit* saith the Lord." Zech. 4:6.

How to Build up the Spiritual Life of the Church.

By Rev. M. N. Smith,

Pastor of the Baptist Church, Marlboro, N. J.

The church is a spiritual body, made up of spiritual material. Its end is the enlargement of the inner life of its membership and of its numbers from the world. If the church has prosperity, it must be in spiritual things, it must be growing Godward. To attain this, we can utilize all the spiritual means at our disposal. We can preach spiritual truth; we can live spiritual lives; we can make the social life of the church pure and healthy. The Holy Spirit is at our disposal, and with his leadership we can work in spiritual ways, by spiritual agencies, and for spiritual results. We must set our sails to catch the heavenly winds. If we would grow in religious impulse, we must be found in the church and at the altar. We must expect prosperity, too, in the ways indicated by the Holy Spirit in the written word. Our text book must be our storehouse of information. Our spiritual theories and procedure are there, clearly outlined.

The Bible is the wisdom of the Infinite, applied to the spiritual needs of this world. It is ample and comprehensive. Its doctrines are the principles of spiritual truth. Its ordinances are the essentials of that truth in symbol, and its polity and order are the application of that truth in detail. No church can be right or prosperous while ignoring the truth of the written word.

Then, what significance has this for a Baptist Church? We claim New

Testament authority for everything in doctrine and practice. We pledge ourselves to abide in holy fellowship with God, according to the written word. If in everything we have the mind of God, ought we not to prosper beyond any who deny Him, or pervert his word? If not, there must be something wrong in divine methods, which we could not admit, or else, with all our boasted fidelity, we must be still somewhere out of harmony with God. But witness our unparalled success with our modern Foreign Mission work; our marvellous growth at home and our rapidly enlarging forces in so many departments of the great vineyard of our Lord. What we need for genuine enduring success, is genuine, enduring fidelity to our profession as servants to the Most High God. "Eulogize dead assemblages into demonstrations that look like life. But nothing but God's word, sacraments and prayer, used reverently for the feeding of living souls and for quickening of the dead, for honoring Christ and for the extending of His Kingdom, and all this blessed by an acknowledged divine comforter, so that he is felt to build the temple and bear the glory —nothing but this will develop a live church. Give us this and the life in it will be deep, spiritual, heavenly, and the possessors of it will in beauty and in glory live forever."

Caring for the Stranger within our Gates.

by Rev. H. Baum,

Pastor of German Baptist Church, Jamesburg, N. J.

How to care for a stranger can best be learned by practice, because of the different dispositions and habits or customs of the people. What is understood by a *stranger?* One with whom we have not yet become acquainted, a foreigner, or from our stand point as Christians, one who has not yet united with our church. By *caring for* we understand, showing heart felt sympathy, taking a living interest in the temporal and spiritual welfare of others. Within our gates has reference to our church, our homes, or as far as our influence reaches. Certainly all Christians who love God, love their neighbors, and therefore everyone has opportunity for such work at some time or place. Missionaries come in closer contact with the foreigner and therefore the missionary should be supported. If the foreigner is so influenced by a missionary, when he comes to this part of the globe, it will not be so hard to win them afterward for Christ and the Church. St. Paul says: "I am a Roman to the Romans, a Greek to the Greek, only that I may win them for Christ." If the opportunity is offered, care for the stranger in temporal needs, for what ye have done to one of these, you have done for Christ, and that will be the measure of his judgment. Often an erring soul has been made one of us by kindly deeds. We should care for the foreigner because we or our ancestors at some time have been foreigners and they appreciated a helping hand and welcome words. But not only in this sense were we foreigners, but also as Paul writes: "In the time past ye walked according to the course of this world, but now ye are no more strangers and foreigners, but fellow citizens with the saints and of the household of God." Some one may

say "I have nothing to do with foreigners, they can help themselves." This sounds something like the words of Cain: "Am I my brother's keeper?" We all are pilgrims and strangers in this world below and therefore it behooves us to care for and help each other. Persuade such as are yet in darkness of sin from their evil doings, and lead them to the right path. It is my deep conviction this is the best way to care for the stranger. Do the work for love's sake in the comfort of Christian hope for all mankind. Love sees no hopeless cases, can never despair, can never cease to labor and wait. Let us preach the Gospel to every nation, and just as soon as we can impress on strangers the unbounding love of God, we can hope for an ingathering of souls.

A Poem.

By Rev. James H. Hyatt,

Pastor of the Bethlehem Baptist Church, Pattenburg, N. J.

Lines on the 150th Anniversary of the Baptist Church at Hightstown, New Jersey, November 1st, 1895:

We pause in life's journey and linger to-day,
To think of the saints in the dim far away,
Who, led by the Spirit, with hearts deeply stirred,
For surely an Angel had touched every chord,
Here laid their foundation and on it each stone,
Believing that God, by his presence would own,
The house they should build, where oft would be given,
A Sabbath's sweet rest, a foretaste of Heaven.
What burdens, what blessings, what hopes and what fears,
Have come and have lingered, these long weary years.
Within those old portals there came a vast throng,
To join in the worship and swell the glad song,
When the song died away, with white heads bowed low,
They prayed from the heart, in the days long ago.
Right here stood the preacher—his tongue like a flame;
While there sat the sinner; his cheeks tinged with shame,
Salvation the message he tremblingly heard,
When turning from sin, he believed in the Lord.
For days came the message, this altar was pressed,
Men thirsted for pardon till hundreds were blest,
A scene which the Angels with joy would behold,
Now going, then coming, like sheep to a fold.
The flock how it prospered, the sheep how they fed,
As through the green pasture they followed their head,
They gathered around him, they heeded his word,
And greeted him oft in the house of the Lord.
How changed is the scene in this temple to-day,
For preacher and people have both passed away;

Lo! yonder they sleep, in their low, dusty bed,
Suppressed be our sorrow, and light be our tread,
As we bend o'er each stone, its record we trace,
While memory is busy and calls up each face.
A father, a mother, our children, our friends,
A husband, a wife, why the list never ends,
For sure as the leaves above us shall fade,
Beside these still-sleepers we too shall be laid.
Though new friends may come, and old friends must sever,
May the church still remain, a light here forever.
Farewell ancient Zion thy glory complete,
No more by this altar thy people I'll greet.
May others still linger, to hear the old word,
Be fervent in worship, delight in the Lord,
Abundant in labor for treasure Divine,
Till the house made with hands shall crumble with time,
Till Jesus shall come with the trumpet's loud sound,
The dead shall be raised, the lost shall be found,
In yonder bright heaven, when saints have all passed,
I'll see thee, and know thee, and love thee, at last.

The following was sung in the tune of Duke Street:

TRI-JUBILEE HYMN,

BY ROBERT LOWRY, D. D., PLAINFIELD, N. J.

O Lord, now in thy courts we raise
Our songs of gratitude and praise,
And thank Thee for the gracious way
That brings us to this sacred day.

Our sires beheld Thy cloud in light,
And saw Thy signal-flame by night;
They followed where Thy banner led,
And marked the path for us to tread.

We bless Thee, Lord, that hitherto
Our hearts have found Thy promise true;
And all Thy saints exalt Thy name,
That thou art evermore the same.

Here we recall the precious grace
That made our house Thy dwelling place;
And here rejoice that we have heard
The saving message of Thy word.

We stand where once the fathers stood,
And hold with them the true and good;
O may we all Thy glory see
When dawns the final Jubilee.

The portraits of all the former pastors, except the two first (whose likenesses have not come down to us) were then unveiled in front of the pulpit, before the congregation.

Letters were received from the former pastors Rev. J. B. Saxton, now living in California, and from Rev. Isaac Butterfield, of Grand Rapids, Mich. Soon after writing the letter he passed away.

Letters were received also from Rev. E. P. Bond, Miss E. C. Bond, Missionary from Assam, Mt. Pleasant, Pa.; Professor H. A. Pratt and wife, Mass.; Professor H. E. Slaught, of Chicago University; Rev. J. A. Metz, Somerville; Rev. C. M. Dietz, Frenchtown; Rev. S. L. Cox, Huntington, L. I.; Rev. W. W. Wakeman, New Hampton, N. H.; Rev. W. C. Martin, Noank, Conn.; Dr. Enoch Perrine, Bucknell University; Rev. L. H. Copeland, Skowhegan, Me.; Rev. G. B. Young, Trenton.

Letters of congratulation, signed by the pastor and clerk, were read from the churches at Middletown, Hamilton Square, Trenton First, and Jamesburg.

Fraternal letters were received from the First Church at Providence, R. I.; First Church in Boston, Mass.; First Church in Philadelphia, and the Lower Dublin Church, Pa., whose pastor was present in 1745. Rev. W. C. Ulyat of Princeton, sent a letter full of historic information.

From among these we here place the letter of the First Church of Providence, R. I., the oldest Baptist Church in America:

PROVIDENCE, R. I., Oct. 23, 1895.

To the First Baptist Church, Hightstown, N. J.

In behalf of the First Baptist Church in this city, whose organization dates back to 1639, (possibly a year or two earlier) I send to you and your people our cordial and affectionate greetings on the occasion of your 150th Anniversary.

We rejoice with you that you are able to look back over a century and a half of church life, with its uninterrupted tokens of the divine favor, and its incalculable influence for good upon the community, the nation and the world. May the review of your past history inspire all hearts to a profound gratitude to God and a larger consecration to his service.

The beginnings of our denominational history in this country were small indeed, and from a human point of view gave little promise of

growth and prosperity. The mother church, which antedates yours by a little more than a hundred years, was born in persecution and in exile. It was the church in the wilderness. But it stood for great truths and immortal principles, which had had all too little recognition since the days of Christ and his Apostles, but which, in the Providence of God, were in this land to push their way to a conspicuous victory.

The doctrine of religious liberty, whose apostle Roger Williams was, and for which he was tried as a criminal, and condemned and banished, is now the distinguishing glory of this great Republic. Once to believe as he believed, was to suffer as he suffered, and in other ways. But those early banishments, fines, imprisonments, and cruel whippings were not endured in vain. The long, weary and bitter seed-sowing has yielded a harvest of untold blessings to the nation and the world. Through the heroic fidelity of the fathers, the children have entered upon a glorious heritage of exalted privilege and unlimited opportunity.

To-day the mother church looks out upon the prosperous city with its homes of comfort and refinement, upon the State with its busy and successful industries and its worldwide commerce, upon the land with its fabulous population, its inexhaustible resources, its equality in physical power and moral influence with the mightiest nations of the Old World, and as she sees her daughters fair and beautiful as herself; numerous beyond her proudest expectations; free, absolutely free to worship God according to the dictates of an enlightened conscience and to do His will on the earth; equipped with endowed institutions of learning, with successful missionary organizations, with multitudinous Sunday schools, with an intelligent ministry and a consecrated laity, with the wisdom of age and the zeal of an awakened and irrepressible youth, she exclaims in adoring gratitude, "Verily, verily, what hath God wrought!"

His promise has been many times fulfilled. The little one has become not only a thousand, but millions, and those who were driven out into the wilderness, are now going forth to the conquest of the world.

May the blessing of the great head of the church abide with you richly, and may you be permitted to have a large share in the present conflict, and in the joy of the coming victory.

In behalf of the First Baptist Church, Providence, R. I.

HENRY M. KING, Pastor.

FRIDAY EVENING, NOVEMBER 1st.

The opening exercises consisted in singing:

"All the Way My Savior Leads Me."

and

"The Church's One Foundation is Jesus Christ the Lord;"

the reading of Psalm 145 and prayer by Rev. Thomas Tyack, D. D.

The program for the evening was then carried out as follows:

What Baptists Have Wrought in 150 Years.

By Rev. M. P. Fikes,

Pastor of the First Baptist Church, Trenton, N. J.

Mr. Chairman, and venerable mother, the saints who are in Trenton salute you! The child of your cradle and tender training rejoices with you upon this auspicious occasion. We wish you many happy returns of such a day as this. But, I confess I am somewhat puzzled at the sight of such well-preserved beauty; you certainly represent the youngest century-and-a-half agedness I have ever seen. I deem it a great honor to stand upon this historic platform surrounded, as we are, by the revered memories of early New Jersey Baptists.

I am glad to participate with you at this hour, in the light of history and experience, to point out the paths of our fathers, and the continued indulgence of our fathers' God towards their children, in faith and hope, in toil and sacrifice. We gather to-night to embalm these sacred memories and to tell this generation facts and triumphs, which should never be forgotten. Neither pen nor tongue can offer an exaggerated eulogy of the battles and victories. The time and place forbid more than the presentation of facts, and yet these are eloquent in themselves, eloquent with the majestic silence of noble lives and heroic principles.

By reference to the few records at my disposal, I have gathered some data which has been to me a source of pride and inspiration. We find that prior to our organization, there were less than 135 churches in the whole United States, and in 1768 only 137. And when Rev. J. Carman with eleven or twelve others formed the Hightstown Church in November, 1745, there were but five other churches in the State. Just think of it! In 1745 there was not a Baptist church in this great land save in twelve states. Even Vermont and New Hampshire of intelligent, religious New England had *no sign* of a Baptist meeting house. And it was twenty years after that a church was organized in Massachusetts north of Boston. Why, Hightstown had been in operation forty-four years before the First President was elected, or ever Washington seated himself in the Presidental chair. It was twenty years prior to the establishment of our first educational institution in Rhode Island.

Your work had been going steadily for nearly one hundred years before the Home Mission Society was realized. To-day, behold her magnificent record! From sea to sea, from the icy waters of the north to the warm currents of the south, upon the mountains and in the valleys of this wide stretching country, thousands upon thousands of consecrated men have gone telling the old story of the love of God. To-day, 1,111 men backed by millions of dollars are erecting churches, and schools, responding to the pitiful cries of the needy, and spreading the good news to troubled hearts.

No Foreign Mission Society was known for a hundred years. Adoniram Judson and Judson's father were as yet unborn. But the Light was not to be hid. You cannot hide the light. Suppose that to-morrow at mid-

day you could gather all the mountains of the universe about this little town. Then go to the four corners of the earth, and bring hither every black cloud that floats in the aerial sea, over-arching the mountains, until at last you had a complete prison for the sovereign of day, could you hide that splendid light? No! The sun would turn her blazing eye of splendid fire full upon the scene, and, instantly, every mountain would be transformed into a monument of glory, and the dense, dark canopy would be charged with a brilliancy that would rival Revelation's sea of glass! So the Spirit pushed beyond the limits of our continent until to-day, the jungles of India, the wastes of Africa, the superstition of China, the intelligence of Japan, the rocky acres of the Islands of the Sea, have been lightened by the beauteous beams of the Son of Righteousness; until to-day 474 devoted men, and women too, are preaching, teaching, living the life of the Son of God under the fostering care of the Missionary Union.

One hundred and fifty years ago, there was no Publication Society. To-day the number of men and the amount of money at the command of this gigantic organization is gratifying indeed. They are sending the message in many languages, by many tongues, to and through many colors. It has been taking the leaves of Life and scattering them as widely as our boundary lines, and as thickly as has been consistent with resources.

I am proud to be a citizen of New Jersey. Others to the contrary, notwithstanding, who could call it but a heap of sand; a clump of pine trees; the happy hunting ground of the blood-thirsty mosquito; the peaceful reservation of the duke of Gloucester. Whatever else may be said, when the empire state mercilessly drove them out, and the rocky heart of New England turned against them, and the hot blood of Virginia rose in opposition to them, New Jersey opened wide her hospitable arms and received the fleeing Baptists as they came, and further, she has never placed a law upon her books against this child of principle. Noble state! May your great heart be the happier for our coming, and may the breezes of the ocean fan your honest brow until the end! Your church started with seventeen members, but now you and your illustrious daughters have a constituency of about 2,000 strong. You organized when five churches stood within the borders of our state; to-day, 257 spires point towards the heavens, a constant reminder of the God whose we are and whom we serve. In the whole country in 1745 there were probably not more than 20,000 members, to-day, we are crowding the 4,000,000 mark, and leaving out all but strictly members, have the largest following of any evangelical denomination in the United States.

I was reading of two statesmen, the one three score years and ten, the other just entering the gates of mature manhood walking arm in arm, along a mountain side one afternoon towards the close of day. As if impelled by a sudden inspiration, the elder statesman stepped upon a high rock, and as he uncovered his head, the wind caught the long silvery locks of his snowy hair and tossed them in lovely confusion about his shoulders. Lifting high his hat and turning full towards the western sky, he shouted, "Oh, glorious past, I salute thee!" The younger statesman caught the inspiration and sprang upon a still higher rock. As he

uncovered his head, his coal-black hair flying in the breeze, he turned his face full toward the eastern sky, and waving his hat above his head shouted, "Oh, glorious future, I salute thee!" So dear friends, as we stand to-night upon the mountain of one hundred and fifty years of successful Christian work let us turn our eyes along the path we have come, and shout, "Oh glorious past, we salute thee!" But remembering that *life is still on*, turn our determined faces full towards the east, and shout, "Oh, glorious future we salute thee!"

Characteristics of Baptist Churches of New Jersey.

By Rev. T. S. Griffiths,

Of Penn's Neck, Princeton Junction, N. J.

Baptists are much the same in all ages. They differ in only unimportant variations of name and externals, occuring by reason of place and period. Baptists! What are they? Not a sect. Sects are the outgrowth of the limitation of ideas, started by the word of God. Born of conscience and of the right to speak one's convictions, which the Psalmist early asserted (Ps. 116: 10) and Paul reaffirmed (2 Cor. 4: 13). "We believe and therefore speak." The dictionaries belie the truth, defining sectaries as bigots. Sects are not of Satan. Nor the spawn of heedless thought. Human they are, and peculiar to Christianity. Buddha, Confucius and Mohammed hold their followers by undivided hosts of millions. John Wesley lived and died an Episcopalian. Had Episcopacy appreciated and welcomed him; there had been no Methodism. But Episcopacy would have been to-day, the vast and pre-eminent force of Christianity. Wesley founded a sect. And who dare say, he did an evil thing?

Sects are shoots from living roots. Baptists are not a sect. They are original. They are among the names of christendom, what Adam is, among the names of men—the first of all. Divinely born. The first born of the ministry of the Nazarene. Since then till now, they have retained their New Testament characteristic, "These that have turned the world upside down." Acts 17 : 6. "A people everywhere spoken against." Acts 28 : 22. They have been martyred in every age since Stephen died. They have come to earth to stay, as surely as Jesus founded a kingdom to stay. It is a trueism: destroy every Baptist Church: let all of its ministers repudiate its faith; and where ever there is an open Bible and men are free to obey their convictions of its teaching, within months there will be the same Baptists as those of to-day.

New Jersey and Rhode Island, each witness that there need not to have been Baptists, for Baptists to be. In this land we number a great multitude. Our associated numbers, however, by no means indicate our strength.

For as the wind catches up the prairie fire and carries it far away and abroad; so the breath of the Holy Spirit has caught up our doctrines and faith, and impregnated all other Christian names with them. They are becoming more and more of us, in the truths which separated them

from us; and the union for which Jesus prayed,—"that they all may be one in us," is by so much the nearer.

Whence came to this new world the seedlings of this Baptist host? Not from our brethren of the continent, in the Novations, Paulicians, Albigences and their successors of later days. Of these, were the martyrs of the past. The world can never pay the debt it owes to them. They were Baptists, as Roger Williams was, as hosts of others have been, of spontaneous growth, having only the ancestry of the word of God and of the Holy Spirit. The names of the men who planted our Baptist faith on this continent and nursed it to come to be what it is, indicate its source. Jones, Morgan, Evans, Williams, Edwards, Griffiths, Thomas and others of the like Penn was the son of a Welshman. Williams, as the name indicates, was of the same origin. Williams is credited with having founded the first government in modern times, of civil and religious freedom. He is worthy of the lofty place among the legislators of the world which history assigns to him.

In his home land, Wales—the equality of Prince and Peasant in the civil court and the right to worship as conscience dictated, had been maintained for a long indefinite period.

It is significant that in Wales, where Baptists have been far back in the past a potent force; and in this land of the free, also, whither Baptists came in its early period, that the fundamental principles of the equality of civil rights and of freedom to believe and to teach as conscience dictates, is the constitutional right of all.

Baptist Churches organized in Wales, came hither in the earliest days, and unchanged, are the same as all other Baptist Churches. They did not come here to exercise a right denied to them at home. But having it there, brought it with them.

Baptist churches of New Jersey retain the characteristics which have heretofore discriminated them among the families of God in the world.

1st. *Mutuality* is one of these. Our congregational government, looked upon from without, is a rope of sand. Practically, it is a "three fold cord not easily broken." There is no ecclesiastical organization more compact and so thoroughly a unit. Divisions and heresies are essentially local. Even though they cause a noise as of the breakers on the sea shore; away from its vicinity, it is lost in its self.

This mutuality is instanced in the shoulder to shoulder attitude of our churches, exacting fellowship only of each other, holding the distinctive faith of Baptists It appears also, in the recognition of churches as of us, only after a rigid scrutiny of their Baptistic character, that they are: unquestionably evangelical; their internal economy, congregational; and the constituency heartily in fellowship with Baptist faith and practice.

With a like sense of responsibility for the whole cause, entrance into the ministry is hedged against the teacher of doctrines subversive of the faith of the churches. And no less surely, one who holds and teaches another doctrine than ours is separated from us. Especially in earlier years, a place in the ministry, was a sufficient endorsement and commendation, not alone of character, but also of Baptistic integrity. Out of this commonality of interest, grew in the older churches a very practical care

for the younger and weaker. It inspired also, the choice of the general good, rather than of personal right and preference. Thus the Philadelphia Association, the first Baptist Association formed in this country, was constituted with five churches. One in Delaware, one in Pennsylvania, and three in New Jersey.

The majority denied themselves their convenience and right, locating the Association in an adjoining State and adopting an unrepresentative name; persuaded that the interests of the denomination would be thereby advanced.

2nd. This sense of responsibility for the welfare of the cause of Christ beyond themselves broadened, into a *very real missionary spirit.* Pastors made long journeys south and west, and the churches consented to their absence, even though it involved the loss of pastoral care for months. Nor was the home field neglected. The Philadelphia Association extended from Southern Connecticut to Georgia, and west to the border settlements. And yet the New Jersey churches maintained a majority of the body for forty years. Increasing more rapidly in their narrow limits than in all the rest of the vast territory.

The New York Association furnishes a like instance of the earnestness and activity of these men and churches in the home field. Organized in 1791; with a majority of its churches in New Jersey, which was held for forty-five years, and would have been retained longer, but for dismissions to the Central Association of this State. In the narrow strip, bounded by Paterson, Morristown, Plainfield, New Brunswick, Holmdel and the Raritan Bay, our churches increased more in number, than in New York City, Long and Staten Islands, and south eastern New York. The pastors and churches wrought diligently and gathered large harvests.

Their influence in the New York Association, is indicated in that, when in 1841, our churches withdrew and formed the east New Jersey Association, the New York Association lingered a few years and died.

Killingworth, Abel Morgan, Eaton, Allison, Peter Wilson, made the mould in which was cast the influences and activities, that for more than an hundred years have characterized New Jersey Baptists. Of these men, one was head and shoulders above those of his generation,—Peter Wilson, twenty-eight years pastor of this church.

Jacobstown, Hamilton Square, First Trenton, Manasquan, and Princeton, date their first life from him. Beside these memorials of this wonderful man, he sowed the seed of life, in all the region round about. None in this State have left more, and more witness of usefulness and of the Divine blessing upon his labors than he. Nevertheless, he was only the fore most of his contempories; men who also, like unto the Master, "went about doing good."

3rd. *A comprehension of the educational needs* of their times and country characterizes New Jersey Baptists. So early as 1722, a training school was begun by the Philadelphia Association in which they had a dominant influence. Later, the records make frequent mention of educatoinal movements.

The first Baptist school in America, of permanent worth, was founded at Hopewell. The first bequest by a Baptist, for education was by a

Jersey woman. Brown University was born in New Jersey. Its first President, who laid its foundations in Rhode Island, was a Jerseyman. The New Jersey Association constituted in 1811, the first Baptist organization of the kind in the state, at its first meeting, resolved itself into a convention to take steps to establish a school. Before this, while in the Philadelphia Association, and later, after separation from that body, at various times and in different places, schools were begun. All these were ephemeral, because hampered with plans of co-operation with Pennsylvania or New York.

Hamilton, now Colgate, successfully appealed to New Jersey in 1839, to save it from threatened bankruptcy. Lewisburg, now Bucknell, was made a possibility in 1846, by New Jersey.

For nearly one hundred and fifty years the Baptists of New Jersey have busied themselves making up the deficiencies of their brethren of neighboring states, denying themselves schools of their own. As respects education, they have been the "keepers of vineyards; but their own vineyard they have not kept." Having now, set up our big sisters in housekeeping, the way is open to do something for ourselves.

That Baptists are essentially an educated and educating people, is signified by the constitution of our churches. Whoso, the aged, the child, the cultured, the ignorant; of every one seeking membership in our churches, whether in the city or in the woods, it is asked: What do you know? Give us a reason for your hope. Thus the first condition of membership is educational, in that it demands an experience founded upon knowledge. The applicant must have been thinking and learning; rejecting some things, approving some things, and attained to new ideas of himself and of things outside of himself. He has been a learner in a school, where, as the result of its teaching, a new order of things has come to pass in his soul,—increase, growth along the line of self culture.

This higher education, leavens our ideas of Christian work. Evolving our theory, that education is not elementary to religion, but that religion is elementary to education. Our missions in heathen lands have this distinction from that of other denominations and it accounts for their wonderful growth. As an outgrowth of this law of our denominational life, New Jersey Baptists have a high appreciation of an intelligent ministry. From the beginning until now, Baptist Pastors in the state rank far above the average of the ministry at large.

Our young people also, have to a large extent obtained from without, the education unprovided by ourselves for them at home.

4th. Allied to this appreciation of education by our churches is an *intelligent Bible knowledge*. Not, as some judge, merely conservatism. But a consciousness of the supreme authority of the Divine word. Other Christian people than ourselves, read the Scriptures: own its authority: build confidently on its one foundation, walking and living by faith on the Son of God. Yet, when Baptists and other evangelical Christians meet on common ground for common work, there is sensibly, a wide gap between them and us. While they are as evangelical and as

conscientious in their convictions of truth as we are, there is by us an emphatic recognition of the absoluteness of the Bible as the exclusive authority for duty and for doctrine; in generalities and in minutia, to which they do not respond. We ignore creeds as authority for belief and as a law for the conscience; insisting upon "thus saith the Lord," for faith and practice, which is not merely a dividing line, but a positive difference from them. This is so real that we are looked upon as a seperate people, adverse to other protestant christendom,—the minority saying to the majority, we are right, you are wrong.

The reference already made to the condition of membership in a Baptist Church, "I know what I know. I know it for myself. And it is true what ever any one may think," develops positive and individual character and constrains a continued and self satisfactory inquiry of the Divine word for the things which lie beyond the first experience of the grace of God. Thus human opinions whether of great or of small names; creeds, traditions, legends, commentaries, councils, assemblies, conferences, are subjected to the judgment of the individual, as if he were Lord.

Hence the universal Baptist characteristic,—Bible searching. And the assumption of the right and of the ability to decide for one's self; what is truth, which vexes the sectary and shocks the wisdom of the wise. As in the beginning, so now. The Baptist understands that he must for himself quarry his doctrines of faith and his convictions of duty from the word of God. Therefore, the wonderful fact of the history of our churches; corresponding to the Gospel itself. the same yesterday, to-day and unchangeable. The change which has come over the other denominations in the last one hundred years is marvelous. They have come to us. Adopting the principles distinctive of Baptists and which have separated us from all other Christian denominations, since Pentecost. The Bible, the arbiter of all religious theories: experimental piety a condition to church membership: civil and religious liberty, the absolute right of every one: and last and only within four or five years, the severance of all governmental patronage from denominational interests, whether schools, charities or missions. This, however, is true of them, only in this country.

In all the rest of the world, Baptists alone, teach and uphold these great truths,—an open Bible; a converted membership; civil and religious liberty the absolute right of each and of all. The homely proverb, "True Jersey Blue," which in "the Revolution" emphasized the integrity of the Jersey soldier, is no less expressive of the integrity of New Jersey Baptists in maintaining their convictions of truth and of duty.

This faith of ours, means manhood of the highest type. The key which unlocks the secret of our strength and power is, an intelligent Bible knowledge. This, endows the soul with consciousness of its vast capacity for growth and service. This, is a bond of indissoluble unity to each other and to him "whose image and superscription" we bear, signified in his own beautiful figure of the vine and its branches. Such are characteristics of New Jersey Baptists and equally of all Baptists worthy of the name.

The Church of To-Day Moulding the Future.

By Rev. J. B. L'Hommedieu, of Newark, N. J.

1. *The Church of Christ has a Mould.* It was cast in the counsel, wisdom and purpose of God. It is not therefore something flexible or elastic. Its shape is unalterable. "The Scripture cannot be broken." "Teaching them to observe all things." "Whatsoever he saith unto you do it." "If ye love me keep my commandments." We insist on conformity to type. Mr. Spurgeon said: "An ounce of what God says is worth a ton of what men think." In every parliament of religion, whether social or international, we ask "Whose is this image and superscription." To Confucionism, Buddhism, Shintoism, Materialism, Rationalism, we say that "your model is not as our model"—"even our enemies themselves being judges." The superscriptions are not alike. "Never man spoke like this man." "Render therefore unto Cæsar the things which are Cæsar's and unto God the things which be God's."

2. *The Church of to-day should mould the future evangelically.* I mean by this the Gospel on foot. I mean doctrine, but doctrine animated, enthused. If church members were to ask "What is our mission? What are we here for?" The reply comes in the words of the Master: "As thou didst send me into the world, even so sent I them into the world."

He came "to seek and to save that which was lost." "I came that they may have life and may have it abundantly." "I lay down my life for the sheep." But when he had manifested his power to lay down that life and to take it up again, he declared that the benefit of Pentecost to them should be power to herald the Gospel. "*Ye shall be my witnesses.*" "And he that heareth, let him say, come." When Jesus has found you tell others the story. The first, the greatest, and the continued effort of the church, should be an effort to save the lost.

3. *The Church of to-day should mould the future conservatively.* Novelties are attractive. Broom, fan and flag drills are more fascinating than prayer or covenant meetings. There are among many but few longings for the "old paths." Many communities are moved churchward only in proportion as the truth has an Athenian coating of "some new thing." Topics are arranged to catch the eye rather than the Holy Spirit relied on to prick the heart. "A Publican Converted," would be considered a tame announcement for a sermon on Zaccheus. But the drawing way would be, come hear an eloquent discourse "On a Sinner up a Tree." Such dainties are destructive to spiritual digestion. The appetite becomes capricious. If God is immutable then some things at least are unchangeable. If there was a hell 2,000 years ago then there is a hell now. We cannot expunge the word. If Paul stated the truth when he wrote to the Romans: "All have sinned." And "None righteous, no not one." Then there has occurred nothing since to change man's standing out of Christ. If Nicodemus could not see nor enter into the Kingdom of God without the new birth neither can any man now. If Christ was the only name when Peter and John stood before the Council then there is "none other

name" in the 19th century. If man was totally depraved then, naturally he is no better to-day. Reformation is not a substitute for regeneration, or education for a living faith.

4. *The Church of to-day should mould the future socially.* The Church cannot be oblivious to the general interests of the people. As Christ went among men and sympathized with them, so must Christianity reach down to help and elevate the people. But how? We reiterate, *aim first to save them.* We cannot mould society permanently on the outside when it is wrong on the inside. An apple decaying at the core demands core treatment. The Bible begins at the right place—with the heart. Before there will be right conduct there must be right character. Men cannot recognize a brotherhood before they experience a fatherhood

5. *The Church of to-day should mould the future financially.* She must create and corroborate the impression that possession means obligation, that wealth is a sacred trust, that God's claim reaches the purse, the bank and the bonds. The Church should ask "*How much owest thou unto my Lord?*" but with no authority to discount 20 or 50 per cent. Money is agency. Dollars help or hinder. God has something to do with financial crises. He started the Jews right on this question, and on all other questions. Christ did not abrogate it. *Tithing, proportionate giving* was the plan. Dr. John Humpstone says: "The question of finance is a question of the Holy Spirit, given pentecostal blessings and pentecostal consecration of property will follow."

God does not accept of us in sections. Man and money go together. "*For where thy treasure is there will thy heart be also.*" "The silver is mine and the gold is mine saith the Lord."—Hag. 2:8. "But thou shalt remember the Lord thy God, for it is he that giveth the power to get wealth." A desire for wealth is laudable if the divine obligation is not ignored. Hard times! Yes, but why? What caused hard times in the days of Malachi? He obtained information that God was looking after his own accounts. They had withheld their tithes and offerings. They may have bought an occasional ticket for an entertainment, made a cake for a paid supper, or given a pound of butter or a quart of milk But God said "*They* owed him," and when they paid, they prospered. Back to first principles. Let the Church of to-day settle her accounts according to the Lord's ledger.

6. *The Church of to-day should mould the future by an adjustment of social life within her own compass.* Society and its claims in the church is receiving considerable attention. It is an important factor in church life. The young demand it and the mature need it. Let there be social meals and free social entertainments. Let the young and the old, the rich and the poor meet together before they die.

The cemetery has brought some people nearer to each other than ever they have been in the church.

A dining hall and kitchen may not produce apostasy if properly applied.

Let the exuberance of youth expend its effervescence in a good rather than in a questionable place.

Better have the noise and keep the boys.

Better laugh with the children than weep at their absence.

The social life in the church must be controlled and cultivated. Between the theatre and the convent there is a lawful mean. *One* gratifies, the *other* denies. The Church must qualify and modify. She must expel a doubtful gratification by introducing a helpful amusement. As Dr. Robinson expresses it: "Dispossession by pre-occupancy."

Then straight forward! Stand by the old land marks! Do not curve the lines, or crook the fence. Stand by the "Thus saith the Lord." It is the successful way. When the late Dr. C. F. Deems, of New York, wanted money to pay off the indebtedness on his church he called on Commodore Vanderbilt. "Are you going to preach what I want to hear," asked the old man sternly. "I shall try to preach acceptably," answered the clergyman. No sooner had he said the words than he realized that they lacked the spirit of his master, and added quickly, "I shall preach the Gospel as I believe and understand it, and if you have any special sins I shall be most likely to preach against them." "Humph," said the Commodore, and ended the interview. But the next day he sent Dr. Deems a check for $50,000 for not being afraid to do his duty.

150TH ANNIVERSARY HYMN

BY REV. F. DENISON, A. M., PROVIDENCE, R. I.

TUNE.—The Old Oaken Bucket.

One hundred and fifty winged years have departed
  Since here, in the wilderness, trusting in God,
Our fathers and mothers, devout and brave-hearted,
  For truth and for conscience in covenant stood.
With loyal devotion they laid the foundation
  Around which their children have lovingly knelt,
And each generation, with new consecration,
  The smile and the cheer of the Savior has felt.

While over our land has swept bloody commotion
  And forms of oppression were fully cast down.
True liberty, marching from mountains to oceans,
  By will of the Lord, wears the national crown.
Due praise to our Baptist forefathers be given,
  With all who stood fearless in Liberty's fight,
Elected and guided by edict of Heaven—
  The Bible their sole Magna Charta of right.

True churches of Christ stand aligned and undaunted,
  Proclaiming his gospel to perishing men:
And here has his word and his spirit been granted—
  His message received, but to herald again—
And forward to others we send salutation—
  Stand fast by the right in the strength of the Lord,
High holding the cross as the pledge of salvation,
  And find in the city of God your reward.

Beatae Memoriae.

Written for the One Hundred and Fiftieth Anniversary of the Hightstown Baptist Church.

By Rev. S. Giffard Nelson, Mt. Holly, N. J.

We meet, to-night, on hallowed ground
Whereon the early fathers trod,
And hymns they taught us still resound
Where once they met to worship God.

The centuries solemn vigil keep
Above their hamlet, church and tomb,
And, where the grand old singers sleep,
Their altar-fires their graves illume.

Their's was the lofty faith of old—
The faith the high born prophets knew—
A faith that bade them grandly hold
Their being vassal to the true.

All other yoke they scorned; and dared
For conscience, kings and courts to brave;
Then, heedless how their fortune fared,
Set sail for freedom or the grave.

Grown weary of the creedal feud,
Their souls by sorrow purified,
They sought the simple brotherhood
Embittered zealots had denied.

And, east of rolling Delaware,
And south of rilling Raritan,
They found a moorland, in whose air,
The child of God became—a man.

And, here, on Jersey's virgin soil,
Where bigotry had never thriven,
They gave their days to honest toil,
Their years to God, their hopes to Heaven.

"Kingship of Christ" their simple creed,
The Book inspired, their rule of faith,—
The staff divine, of human need,
The sword that triumphs over death!

A humble fane their choice sufficed,
Where, clad in raiment white and clean,
They might behold the Bride of Christ
In apostolic, pristine mein.

John E. Allen.

Sunday School Superintendent and Deacon.

Of learning they had little store,
To meek confines they held their thought,
Enough, immortal Bunyan's lore,
And truth, as Roger Williams taught.

So, Hightstown's band of seventeen
Here reared their Bethel, and were led
By waters still and pastures green,
Till slowly numbered with the dead.

From sires the trust bequeathed to sons
Was grandly kept; and, now, as then,
The church her race of glory runs,
And rounds, to-night, seven score-and ten.

And, where the walls their shadows fling,
The youth of many a household throng,
And learning folds her burnished wing,
And lists to catch her own sweet song.

Heaven guard thee, mother church, sublime!
Enlarge thy coast till latest days,
And bless thy pastor, in his prime,
Whose worth and wisdom all men praise!

SUNDAY MORNING, NOV. 3RD.

At the appointed hour the Sunday school room was filled to its full capacity. Mrs. Mary Barker gave interesting reminiscences of the early days of the school. Mrs. Philip F. Botzong spoke of How we could Help the School. Mr. Enoch Barker on Results. Letters were read from Mrs. Mattie Marten Grenelle, of Deckertown, Mrs. Luella Reed Middlebrook, of California, and Mrs. E. M. Avery, of New York. The Superintendent, MR. JOHN E. ALLEN, spoke substantially as follows:

As we look back into the olden time we ask the question: Was there a Sunday School at that time? If so, what were its methods, its manner in carrying on the work. I think that we might all agree in saying that there was a Sunday School, or an appointed hour for each Sabbath, when our older parents with their children would meet for the reading and teaching of God's word. Old and young for miles around might have been seen every Sabbath morning treading their way to this school. So earnest for the truth, to teach and do His will, that through storm and sunshine they felt their presence needed the same. To lay well the

foundation of Bible truths was the aim and purpose of these Christian heroes. Their absence would mean neglect of duty. Sacrifices must be made. Consecrated combined Christian effort must be theirs in order that this church and school might grow. Had they grown indifferent, their faith allowed to weaken through discouragements, through trials, the church in its infancy would have died out, and we to-day would not be enjoying this "blessed heritage." Through hardship, in perils of winter they came to meet in a cold cheerless room. No conveniences, no lesson helps as we now enjoy, save the "open Bible." They were few in number, but strong in faith. Ready and willing to respond when needed. We to day could not be enjoying such blessed privileges, nor boast of the work done for Christ's Kingdom in this school, had *they* not first "learned to endure." Let us take heed not to ignore, and despise old methods, nor the "old time religion;" but rather to adore and bow in holy reverence to their Christian faith and example. By their Christian fortitude and perseverance, may we learn many lessons; that the way to the cross must sometimes be borne through trials and hardship and while it might not be our way it might be God's way. If teachers fail to respond to their duties, and scholars grow careless, become irregular, and the spiritual interest appears to be at a standstill, let us remember that they have passed through the same ordeal. May the Lord help us to be strong, and of good courage. Pray as we work, our faith unfaltering; that our lives by deed and example may be such as shall shine forth for truth and righteousness in the hearts of our scholars. Each year many souls from our school have come into the vineyard for work. Many of them are far away in other fields of labor. To-day we can thank God that the one hundred and fiftieth Anniversary finds us a happy, united family. In Pastor, Teacher and Scholar dwells the utmost unity, with still higher aim and purpose than past years, for the spiritual advancement of this school. One hundred years from to-day we will be dead. While we are here let us see to it by earnest endeavor in the Master's name, that our work shall be well done and well fitted to leave in other hands, that shall some day take our places. Let us pray that the God who walked with our fathers, may continue to walk with us, and bless this school for His name's sake.

Church, Morning Service.

At 11 o'clock the audience filled the church. The pastor, Dr. O. P. Eaches conducted the exercises, reading Matt. 5: 1-16. Rev. A. S. Flock prayed. All joined in singing:

"How pleased and blessed was I,"

and

"Awake my soul and with the sun,"

George W. Clark.

Anniversary Sermon.

By Geo. W. Clark, D. D.

(A sketch.)

Matt. 5: 14.—"*Ye are the light of the world.*"

It seems fitting this morning as we are passing the one hundred and fiftieth annual milestone of this church, to pause and catch a view of our relations to Christ and to the world about us; to consider why we exist as a church and as individual members of it; to ponder the mission God has given us, our duties and obligations; to catch inspiration and encouragement from the past, and gird ourselves for present and future labors and conflict. To help us attain this end, let us dwell awhile upon this theme, *Christians, the Light of the World.*

The phrase here used, "the light of the world," is equivalent to the *sun* of the world. It is applied to the great orb of day, and Christ applies it figuratively both to himself and his disciples. We can easily conceive how Christ is the sun to our darkened world, sending forth rays of glory and of truth from himself. But how can Christians be styled by the same name? Evidently only as the true light is *in* them, and as it shines through their character and lives. Theirs is not a mere reflected light like so many mirrors, but the light is within them. God has put it there by His spirit. But *how* are Christians to send forth their light? Through their tongues, "the words of the wise are as goads and as nails well fastened." Through their examples. It is the part of pure religion to keep "unspotted from the world." Through their work. That men may see their good works and glorify God. But not only *individually*, but also *collectively*, are they the light of the world. Their light is to shine through *churches*. They are thus to hold forth the truth as Christ has committed it to them. They are to hold fast to the doctrines, the ordinances and the practices which have come down to us from Christ and his Apostles. In their church organizations and in their church life they are to be witnesses for Christ. They are to take the Bible as their guide, and the New Testament as their standard of faith and practice. The light of Christ the head must shine through his church his body.

I. It is natural for religion to show itself. It is in the nature of light to shine; and so it is of the nature of truth to spread, and of religion in the soul to bring every power of body and mind in subjection to Christ. Why then do christians and churches fail to let their light shine? Because it is obstructed. It is covered over by the world, coldness, for-

mality, and neglect of duty. If you put a candle under a bushel, the light will exhaust the air and extinguish itself. So all attempts to cover your religious light will only lessen the flame in your hearts. Alas, that so many should have covered it so long that the flame is scarcely visible! And now you complain of little love, and small interest; and you are troubled about what to do. Take off the cover! Take off the cover! Let some of the pure air of heaven ventilate your souls, and the flame within you will increase in size and brightness.

II. Seek then to shine brightly and prominently. The text tells what you are and what is your mission in the world. Your place is in the world, before men, in the community where you live and in the church where you belong. You are to be where you can be seen, like a city on a hill, and there to let your light shine to the full extent of its brightness. You owe it to God, the Author of all. You owe it to yourselves for your own good. You owe it to your brethren, thereby helping them to let their light shine. I hear some of my younger brethren, shouting the motto "For Christ and the Church." Most excellent indeed. But what Christ? Why your Christ, whom you received, and to whom you consecrated your service. For Christ? Then you must conform to his Spirit. For Christ? Then you must obey his words. For Christ? Then must you be faithful to him in all things. But what church? Your church, where you have made your most solemn vows, in the presence of God, and angels and men. Here is the place where you are to put your light, keep your light and send forth your light. And you owe it to Christians of other names. If we follow Christ in doctrines and practice more closely as we believe, than some others, then we should show it in our lives. None should be more consecrated, none more earnest, none more devoted than we. Since Baptists lay special stress on the Bible as their standard and ultimate ground of appeal, they should first of all others be Bible Christians. Since they put special emphasis upon following the example of Christ and his apostles, they should be pre-eminently Christ-like, and apostolic. It is because Baptists have discarded human authority and made the Bible their sole standard and ground of appeal, and rule of faith and practice, that they have been, and are, what they are. One hundred and fifty years ago when this church was organized, they stood distinctively for the five following important principles:

First. Freedom of conscience and the entire separation of church and state. *Second.* A converted church membership. *Third.* Baptism and the Lord's Supper of no avail without choice and faith. *Fourth.* Believers

the only scriptural subjects of baptism. *Fifth*. Immersion, only the baptism of the New Testament. A considerable part of these principles have been conceded fully or largely since that day by many of the wisest and best of other denominations. The great principle of soul liberty, the rights of conscience and of separation of church and state, for which Baptists were then struggling so nobly, have become a permanent principle in our government, and is held professedly by all denominations in our country. Evangelical churches generally demand conversion as a condition of membership. Infant baptism has greatly decreased, and it is estimated that not far from a million immersed believers are members of churches of other names. Baptists thus have not shed forth their church light in vain.

But if we have been a blessing to the world and to the church in the past, we surely may be so in the future. Baptists still have a mission. Let us be true to our principles. In a Christ-like spirit, let us boldly, firmly, yet lovingly contend for the whole counsel of God. The past encourages us to hope for greater results in the future. In this way more than in any other can we work for Christian unity, and hasten the day when Christians of every name and every clime shall be substantially one. From the past may we not hope that the unifying process may go on. Baptist principles have been the center toward which the denominations have the last one hundred and fifty years been tending. These principles as we believe are Bible principles. It is union in the truth and for the truth, that we labor for and pray. May we not hope that one hundred and fifty more years will bring all christians close to that center. They may still bear different names, and be marshalled under their several banners, and yet be united in the truth and holding the truth in unity. Each bearing the gospel flag, each marching at the word of the Lord Jesus as their Lord, and the head of the church, in true allegiance and in true obedience; and thus all endeavoring to "keep the unity of the Spirit in the bonds of peace"—one Lord, one faith, one baptism, one God, and Father all, who is above all, and through all, and in you all.—Eph. 4 : 5, 6. Until that happy and glorious day shall come, you brethren and Baptist Churchs shall not have accomplished their mission. But you especially owe it to the unregenerated world. You are like light-houses along a rock-bound coast. You are rather like the keepers of these light-houses. How condemnable the negligence of one of these who should fail to light his lantern on a stormy night. How great disasters would result to many mariners sailing those coasts. But greater, far greater the disaster that may result from the negligence of a

Christian to hold up his light on the sea of life! Nothing less than the loss of souls!

"For sadder sight the eye can know
Than from barks lost, or seamen's woe—
The shipwreck of the soul."

III. Permit me also to emphasize the universality of this truth, as applicable to every disciple, to both the pastor and his people The aim of the pastor and the aim of his people are the same—the building up of Christ's cause, and the salvation of souls. The pastor has his flock, but they have their families, their acquaintances and their friends. The life of every disciple should be a daily warning against sin, a daily invitation to come to Jesus, a daily encouragement to serve God. Thus the pastor is only one among many lights. His should indeed shine brightly, but theirs should also. It was never intended that the light of a church should be embodied in the light of the pastor, but that he should be surrounded by many burning, shining lights, and that thus their united splendor should be shed forth upon a dark and sin cursed world.

IV. Allow me also to urge upon you the necessity of attending to your inward light. As we have already noticed the light is within you, placed there by the Holy Spirit. It is by prayer that heaven is opened, and the Holy Sprit comes in and fills the heart. Watch then and pray. Renounce every sin, live near to God. Let your light shine from a consecrated heart through a consecrated life. Thus increase the light of this church by increasing the light in your own souls.

V. But does not this subject appeal to you who do not profess to be Christians? Christians are the light of the *world*. They send forth their light for you. Have you not seen it in this church and its pastor, in a pious friend, in an anxious father, or mother, or teacher, or acquaintance? Have you not seen it in the preaching of the Gospel, in the words of Christians, and in their pious examples. O how much light has beamed upon your path, showing you the way to the cross and to heaven. Do not find fault with the church, with the dimness of the light of some, and the imperfections of the light of others. The sun has its dark spots upon it. You surely would not refuse to be guided by it, because of those dark spots. Be as wise in spiritual as in earthly things. "Awake thou that sleepest, and arise from the dead and Christ shall give the light."

But I must close. From the past we must turn ourselves to the future. More than a thousand lights during the past 150 years have ceased their shining here; they have gone to be living stars, shining lights on high.

Mrs. Mary Barker.

Mrs. M. Eaches.

Mrs. Geo. Clark.

Mrs. M. McJob.

You and I stand in their places. Let their example inspire us to shine brightly for Christ. We seem to stand in their presence, as it were, to-day. From their blest abode their eyes seem fixed on us, and I seem to hear them saying, "Let your light so shine before men that they seeing your good works may glorify your Father in Heaven." Brethren and friends, the ages are looking down upon us A vast host gathered from Hightstown and Middletown, and Manasquan, and Hamilton Square, and Trenton and Penn's Neck, and wherever this church has had influence, are watching us with interest. Be then faithful. Seeing then that we are surrounded with so great a cloud of witnesses, let us lay aside every weight and whatever sin may easily beset us, and let us run the race that is set before us, looking unto Jesus, the author and finisher of our faith, who for the joy set before him endured the cross, despising the shame, and has sat down at the right hand of the throne of God. And He it is that has promised "To him that overcometh, I will give him the morning star."—Rev. 2 : 28.

After the sermon the following paper was read on

Woman's Work in the Church.

By Miss Bertha R. Clark.

The last thirty years have seen a wonderful advance in woman's influence in all departments of church work. There is no doubt that this is due in great measure to the development of her interest in missions. The feeling gradually came to women that they must do more to give the knowledge of Christ to the women of the East. One or two undenominational societies existed as early as 1814, but it was not until 1871 that the Woman's Baptist Foreign Missionary Society was organized, as an auxiliary to the Missionary Union. The women of Baptist Churches, besides contributing to the general society, were to raise special funds for work among women and children of heathen lands. This interest in foreign missions led later to the formation of home mission societies. To-day the women of our churches render invaluable assistance to the cause of missions. We are glad to note that the women of this church were among the first to respond to the foreign missionary appeal of 1871.

Our Woman's Missionary Society was organized April 29, 1872, with the help of Mrs. William Ward, a missionary from Assam. The membership has varied much during these twenty-three years. At least three hundred women have at some time been connected with our society. Some of these have been members for a short time only. Many earnest workers have died, but a large number are now in other churches and, we believe, proving themselves as invaluable as they did here. In looking over the early records we find that ten of our present number joined the society

during its first year. There were sixty-nine members at that time. The largest membership was in 1876 when there was a total of one hundred and seven, but that year did not show a corresponding increase in contributions. The society was purely a foreign missionary organization until 1883, when a home mission department was added. The membership of each is kept distinct, but we consider home and foreign fields alternately in our meetings. We now have eighty-four members, forty-nine contributing to foreign, and thirty-five to home missions.

The first officers were: President, Mrs. M. P. Eaches; Vice-President, Mrs. Enoch Allen; Secretary, Miss Addie Silvers; Treasurer, Mrs. M. H. Smith. Our other Presidents have been Mrs. E. P. Bond, Mrs. Mary Barker, who also taught the infant class for about twenty years, and Mrs. G. W. Clark, who has served as President thirteen years. Others of our number have given years of faithful service as officers: Mrs. C. W. Livingston, Mrs. J. M. Eaches, as Vice Presidents; Miss Sadie Pembrook, Secretary for eleven years; Mrs. Hannah Cubberly, Treasurer for fourteen years; Mrs. T. L. Hermance, Treasurer for seven years.

The total amount that has been raised by our society is $2,780.15 Of this $1,699.85 was contributed to foreign missions, and $1,080.30 to home missions. This result, though small compared with what is done elsewhere, represents much prayer and many hours of patient, hopeful work.

In 1884 we began to hold public anniversaries. By this means we have been able to hear many missionary workers, and have come to understand very clearly how much the world needs Christ. The union missionary meetings, which occur quarterly, are a pleasant feature of our work. They have been held for the past three years and have proved very helpful. Our four societies meet together and all others interested in missions are welcome.

Only one of our former members has become a foreign missionary. Miss Ella C. Bond, who spent nine years in Assam, was once an active member of our Society, and a teacher in our Sunday school. Miss Mamie Avery has done city mission work in New York. May we not hope that, as years go by, many of the members of this church will enter active missionary service.

May 17, 1884, under the auspices of the Woman's Missionary Society, a Mission Band was started with Miss Sadie Pembrook as President. This was the first organization in the church especially for young people. In five years they contributed $130.17 to missions. The Band remained in this form until May, 1889, when the younger members, with the boys who then for the first time joined the society, became the Boys' and Girls' Mission Band. The young women reorganized as the "Golden Chain" Mission Band. Four years later they changed their name to "Farther Lights." They have had four Presidents, Miss Pembrook, Miss Lillie Clark, Miss Sadie Ayers, Miss Ada Hutchinson. For two years the Band had no President. Four Vice-Presidents were elected to take charge of the meetings and the work of the Society. When in 1893 Miss Lillie B. Clark was made President, this arrangement was continued. The plan has proved an admirable one. The last three years have been very successful. The Band has gradually extended its work in sending flowers

and fruit to Missions in New York. Last year a circulating library of missionary books was started There are forty members. The money raised by subscriptions is divided between home and foreign missions. During the past six years they have contributed to missions $273.25.

The Boys' and Girls' Mission Band after various changes became the "Little Helpers" Band in 1891. They now have forty two members and have given $10 to missions. Mrs. J. E. Perry has been Superintendent for two years, and under her guidance they are learning to do their part in this great work. They will be the missionary women of the future.

November 3, 1893, the young men and older boys formed a Society of their own. Previous to this they had met with the younger band. Mrs. Eaches has been director of the Young Men's Missionary Society since its organization, and the success of its work has been due largely to her efforts. Their officers are elected twice a year. The Presidents from the first have been: Mr. Frank Pullen, Mr. Willie Hutchinson, Mr. Charles H. Weller, Mr. Logan Clevenger. There are twenty-four members. All money raised is given to the general societies. They have contributed to various missionary objects $79 75.

There is another organization which has been doing missionary work within the church. The Ladies' Aid Society has contributed much to the efficiency of this church during the last thirteen years. This has been done in many practical ways. They have assisted in meeting many incidental expenses, which would otherwise have proved a burden. Many of the improvements which we have seen from time to time are the result of their thoughtful efforts. Since their organization November 10, 1882, they have expended for such purposes $2,850.66. Mrs. M. M. Job has been President from the first and Miss Elmira Silvers, Vice-President. There have been two Treasurers, Mrs. S. E. Vannest and Miss Susie Dey, who has served since 1884. We hope the time will come when every woman in the church will be actively engaged in this work. Mrs. Job has also taught the Infant Class for many years.

The Missionary Societies proper have raised $3,143.15; the Ladies' Aid Society, $2,850.66, giving a total of $5,993.81. This amount gives the result, as far as figures can show it, of the work of the women in this church for the past twenty-three years. The Societies have had always the most cordial and hearty co-operation of our pastor, Dr. Eaches, and much of our success may be attributed to his thoughtful suggestions and encouragement.

We feel sure that our Missionary Societies have had an important influence in making our church a missionary church. Many of us date our interest in missions from work done in connection with these organizations. The spirit of Christ is essentially a missionary spirit. One of the best tests of the spiritual life of a church is obedience to the last command of Christ, to give the Gospel not only to our neighbor, but to all nations of the world. No Christian who studies the subject can long withhold his prayers and gifts from this cause in which Christ is most interested. The more we know of the degradation of heathenism and the dangers which threaten our country, the stronger our desire will be to take and keep the whole world for Christ.

A Special Service of the Junior Endeavor was held in Sunday School room at three o'clock in the afternoon, conducted by Miss Grace Clevenger, Superintendent. Rev. Dr. O. P. Eaches and J. E. Allen, made addresses.

Sunday Evening Service.

A large and interesting service of the Christian Endeavor was held in the Sunday school room at half past six. Mr. P. F. Botzong, State President of the Baptist Young People's Union, made an address on "The Need of Training in Baptist Principles." A letter was read from Isaac E. Chamberlin. Mr. C. Boud Cole gave an historical address, of which the following is a sketch:

One of the youngest and most important departments of our church life is found in the Young People's Society of Christian Endeavor.

The Pastor, recognizing in it a long-looked-for organization which could be most effectively used as a training school for the young people of the church, organized the Society Dec. 22, 1886, with a charter membership of sixty-two. Since that time the Society has had two hundred and sixty Active members and seventy-four Associate. Its present membership is one hundred and four Active and twelve Associate.

The Society has been an important factor in many directions. Its prayer meetings on Sunday evenings have always been helpful and inspiring, and many have been led in these meetings to take the first step toward the Christian life; and still more have shown, by their interest and participation, their growth in grace. The church prayer meeting has felt its influence in a marked degree. In conjunction with the Sunday school it has for several years supported a native Bible woman in India.

For two years it has carried on a course of popular free lectures. In short, its membership has always shown that the Society is what it was intended to be, a Pastor's Aid Society.

Its officers are chosen every six months; ladies and gentlemen alternating as Presidents. The following have been its Presidents named in their proper order: B. P. Stout, C. A. Pullen, Sadie A. Pembrook, C. Boud Cole, Hattie Dalrymple, Lillie C. Robbins, Luella B. Reed, Chas. E. Cole, Lizzie D. Pembrook, Phebe Cox, Matthew Sutphen, Cora B. Tracy, F. V. Jemison, Sadie H. Ayres, C. Boud Cole, Evva Kelley, Chas. Craig, Tillie VanNest.

Miss Ada Hutchinson read a paper on "Our Influence."

The roll of the ex-Presidents of the Society was called and a number of them responded.

The attendance at this meeting was the largest in the history of the Society.

A large congregation gathered at the church for evening service, which was under the direction of the pastor, assisted by Dr. G. W. Clark and others. All united in singing.

"Glory to thee my God this night."

Mrs. N. C. Schlottman read a paper, of which the following is a sketch:

What the Young People must do for the Church.

The term "young people" is generally applied to those having the strength and enthusiasm of youth. They are especially fitted for church work because of their strength, enthusiasm and the new ideas they bring to the work. Young people can be of use in every department of church work. The Sunday School, Christian Endeavor Society, Mission Bands and Church Prayer meeting, all afford good fields for the young people's work. They can especially help the church prayer meeting: first, by attending the meetings themselves; second, by bringing some one else with them; third, by taking an active part in the meeting. Be the first, or among the first to take part. Don't be slow about taking part for fear someone else will get up at the same time. We will have better meetings when we all get so much of God's love in our hearts and get so anxious to tell what He has done for us, that not only one, but two or three or more, will rise to give testimony at the same time. If any of the young people are so situated they cannot attend the meetings, there is yet something they can do, and that is, they can pray for the meeting. God can make the humblest effort of use to Him. If you can pray for the meetings and attend them too, be sure not to do the former because it is easier. Young people have many excuses to give for not attending the meetings, excuses which may be all right, but sometimes very flimsy. If we cannot give the same excuses to God that we give to our pastor and one another, they are not worth anything. God is invisible, but he is none the less real. Do not we all need to ask ourselves the question—Am I doing *all* that I *can* for Christ's work? How many of us could answer in the affirmative?

The church needs boys and girls like Samuel, who had an open ear for God's call; it needs young men like Gideon, who was not afraid of being laughed at, and young women like Ruth, who made an entire consecration of herself to God. Let us have purity in our members. Purity in the individual means purity in the church. The young people of to-day will be the mature people of to-morrow. We need the steady strength of the older members and the enthusiastic life of the younger. The conversion in youth must be followed at once by culture and service. Jesus a long time ago discovered the worth and efficiency of organized young people's work. Let us be set apart for Christ and His cause through His church. We must all find a place of work and fill it full. We must be young people on whom Christ and His church may lean. Be enthusiastic, be earnest, be strong, be a pillar!

May we all make this the prayer of our lives—"Lord what wilt thou have me to do?" And when He has given us the work, let us do it with our might.

After this, MR. D. HART CUNNINGHAM addressed the congregation substantially as follows on:

WHAT THE MEN MUST DO FOR THE CHURCH.

The Church of Christ has been greatly prospered in this land during the past one hundred and fifty years. One proof of this is the fact that the ratio of communicants has increased in the past one hundred years from one to fourteen then, to one to three now. But while this progress is rapid and steady, and a cause of joy to American Christians, it has accompanying it a feature which is unwelcome. The Christian churches do not add to their membership men and women in anything like equal numbers. The majority of the males of this country,—may I say of this neighborhood, or of this town, are not in connection with any Christian Church.

The first inference is that this is a weakness of our Protestant Churches, as practical forces. Not that women are to be depreciated, far from it. Individually compared, women are the equals of men in intellectual lines and *morally* they are the superiors of men. What is emphasized is the fact that there is a large portion of every community, for the most part men, who are not in direct connection with the church; and as a consequence the power of the church for good is greatly crippled. For instance the commercial resources of our communities are controlled almost exclusively by men, and the majority of men are not in the church.

The subject we consider is of great importance, secondly, as exhibiting to the churches, to our church, the one field in which, above all other, efforts need to be made for the conversion of souls. Next Tuesday more than 300,000 men will take part in our State Election—only about one-fourth are members of Protestant Churches. The others *are all* accessible to the influence of the church. Let effort be made then to win them for Christ. Is the work confessedly difficult? Let it nevertheless be undertaken systematically, earnestly, prayerfully, looking unto *Him* with whom all things are possible. Christian workers should put forth every effort to win men for Christ.

The men of to-day, you and I must help make the history of this church for the next twenty-five years. The pastor and deacons cannot do it alone, they need our help, and our prayers, and our money. God grant that we may do our part.

It is not right when once inside the doors, to fold our arms and say by our actions, "now we are saved," "Go now ye, that are men and serve the Lord." The Christian homes we live in, the Christian atmosphere about us, we owe to Christ and His church.

My brethren, let us each try to live a good life every day in the week. Do you know the wonderful influence one good Christian man has among the church membership, not only on the older members, but particularly

Joseph S. Penny, Ph. D.

PRINCIPAL OF PEDDIE INSTITUTE.

the young men? Cannot we recall to mind the blessed memory and help, the life, the counsel, the prayers of the good men of the church, now departed? I for one can. Christ first called men to become christians. Christianity began in a divine man. Its first converts were eleven men. Its greatest leaders have been men, and its triumphs both at home and in foreign lands have been achieved, in large part by men. A pastor in this State sometime ago said, "I do not say it disparagingly, but somehow when the average Christian man gets to be forty-five, he becomes a spiritual corpse, as far as his usefulness to the Church is concerned." Is some one saying this about us?

The supreme needs of the times are revival triumphs and missionary victories. While maintaining, if the need arises, religious principles at the polls, American Christians must remember that true reforms start with the individual, and that the most reliable voters will be men regenerated by the Holy Ghost and filled with the Spirit of Jesus Christ. The sure way to political purity and national righteousness is that which leads to the Cross of Christ.

Dr. J. E. Perry then made the closing address on

Dedicating Ourselves to the Service of the Future.

The evangelist describes a most magnificent event in Bible story when he relates the transfiguration of our Lord, and tells us of the heavenly voice which said, "This is my beloved Son, hear him."—Luke 9:35. Here we do not now stand with Moses on Mount Pisgah, nor view Elijah translated, nor our Lord ascending. Here we do not look on friends taken from life through the gates of Heaven, but Heaven coming down to earth. The past comes to talk with the present of the future. We behold the glory of Christ, and a revelation of Himself, and a confirmation of His words, and an assertion of His authority. The disciples would hold on to the past. It was a delight to them, and they said, "Let us build for it, let us throw it around the present." But not so with Christ; He was a man of the future. The Gospel of Christ is a message of the future. The word of the Church is, "Forgetting the things that are behind, I press forward."

We have held our tri-jubilee. Here Heaven has come down to many of us. You have talked in spirit with the men of bygone years. You have seen them in the church service and work, and in the Sunday school. You have mentioned the names of Allen and Rue and Mount and many others. Who of you who knew these men and lived in those days has not said "Let us here build a tabernacle and commemorate the past." The first impulse when the heart is full and the vision is dazed is to bring the past to be the present, and too often perhaps the cry of the heart is "Oh, for the touch of a vanished hand and the sound of a voice that is still."

Thus the disciples felt, but this was not the word of Christ. Jesus threw the present into the future. From the Mount of Transfiguration he saw Calvary. Instead of the tabernacle for the past, He saw the cross

of the future. It has been said that the transfiguration marked the end and seal of the Galillean ministry and opened the Passion week. Out of this experience came the voice of God, telling the apostles of the new dispensation and turning them away from the prophets of the past and its history to the beloved Son of God, the Word of the new days that were dawning upon the world.

This vision should be ours if this jubilee is to be of profit and power in the future of our church. We now mark a limit and begin a new era. The history of this church is written to this period, and now a new hisiory begins. The power of the future is not the method in teaching and customs and habits of the old days, but the power is the same power that they had. The presence of the Son of God and the same message comes to us now that came to the disciples on the mount, "Hear Him." We should now listen to that voice and catch the message which he gave to the disciples at that time.

Just preceding and following this instance were uttered some of the most vital and startling truths ever spoken by Christ. He has spoken of the fact that He is a suffering Christ. The law of the life of the soul is the same as that of the seed. He has asked the startling question, "What shall it profit a man if he gain the whole world and lose himself?" Against these words their despondent spirits rebelled, and they tried to persuade Him from His purpose. They come down from the mountain and find their work in the valley. To-day we must find our work not here in the grand review of our past history, but in the valley of the present. To-day are brought to the church for solution questions social as well as religious. All of these questions grow out of the dangers that are threatening the life of the church. The world mocks and the church quakes and asks the question, "Why can not we cast him out?" The work of our church to-day is, if possible, greater than the work of those who began the church one hundred and fifty years ago. We are living in an age on ages telling. To direct us in carrying forward this work we have this word of Christ and the voice of God, saying "Hear Him."

The first word spoken at this time was concerning the suffering Christ and the law of denial of self for the disciple. The way opened up before the disciples was the way of Christ. The second word spoken to the despairing father was "Bring him to me." To us this same message comes. The world that is lying about us is to be brought by us to Christ. This is to be done by personal contact with Christ and by personal work for the individual. For this work is needed the consecration of one's self and living sympathy with the world. Neither the elder brother in the father's field, or the prodigal son while spending his patrimony, could bring the boy to his home. In this time we need better facilities for church work. Once, in order to bring a man to Christ, they let him down through the roof. We cannot expect to win the men of our town if the church is open but once a week and places of sin are open both night and day. The third word of this message is that nothing is impossible to him that believeth. How much we need to have this truth sounded into our souls. When we consider the questions which the church must solve

to-day, one exclaims "Who is sufficient for these things?" Is it possible for us in our community to overcome the evil of the liquor traffic, to purify our social life, to hold inviolate the Lord's day? To everyone asking this question the reply comes "All things are possible." The Lord's day and social life and the liquor traffic are all within the power of the Christian churches of this community. We look back to the earlier history of this community and see that members of the church at that time owned hotels, and we wonder. But the words might be well said of us, "Ye are worse than your fathers, for they killed the prophets and ye build their sepulchers." By indifference and careless living, and in a few instances by active interest, these evils are supported by Christian people.

The time is at hand when the church should be able to do as Christ did to the doubting father, and fling back into the face of the world the word of doubt when it says "If thou canst." It is a time when the Christian churches of this community should be able to stand forth firm and strong, and say, with reference to all these great evils, "It is possible for these things to be overcome." Shall not the delightful experiences through which we have been passing, and the sacred memory of those who have toiled so faithfully and well in this place, and the message of our Lord—shall not all these move us all to a most earnest effort in advancing the cause of our Lord in this place. May we so build on the record which we now have that in the near future this church shall be well equipped with every facility for prosecuting the work which belongs to us in this community, and may we in the coming years be as faithful to do our work as the men and women who toiled here in the years that are gone.

Dr. Eaches added a few words emphasizing the lessons of the hour, and dismissed the congregation after singing

"Praise the Lord, ye heavens adore him."

"Now to the King eternal, the incorruptible, invisible, the only God, be honor and glory forever and ever, Amen."

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Pastor—O. P. Eaches.
Treasurer—John Jemison.
Clerk—Charles E. Stults.
Treasurer of Helping Fund—D. W. Perrine.
Treasurer of Benevolent Funds—E. H. Savige, Jr.
Treasurer of Livingstone Home and Hunt Funds—Jasper Hutchinson.
Financial Secretary—D. H. Cunningham.
Assistant—C. E. Stults.

DEACONS.

John E. Allen,
Joseph D. Chamberlain,
Alexander Mason,
Mrs. A. E. Chamberlain,
Mrs. D. W. Perrine.
Thomas M. Dey,
Forman Hutchinson,
John Jemison,
Mrs. M. M. Job,

ASSISTANTS TO THE DEACONS.

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Miss A. N. Silvers,
Mrs. Forman Hutchinson,
Mrs. Lizzie Van Nest,
Mrs. Alexander Mason,
Mrs. Alexander Savage,
Mrs. Jasper Hutchinson,
Mrs. V. D. Van Nest,
Mrs. Thomas M. Dey,
C. Boud Cole.

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Albert Chamberlain,
Joseph D. Chamberlain,
L. H. Perrine,
Jacob Stults,
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W. N. Cunningham,
Alexander Mason,
W. T. Hutchinson,
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TRUSTEES AND CHURCH CLERK, 1895.

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Assistants—Misses Tillie Van Nest, Ida Hoagland.
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Vice-President—Jonah Dey.
Secretary—Edith Eaches.
Treasurer—Karl Perry.

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President—Logan Clevenger.
Vice-President—Joseph Johnson.
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President—Voorhees Dillatash.
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Assistant—Charles B. Cole.
Secretaries—Joseph Cole, Hiram Van Nest.
Librarians—C. H. Pembrook, E. H. Savige, Jr,
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Mrs. M. M. Job,
Mrs. Lillie Reed.

TEACHERS IN THE MAIN SCHOOL.

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Mrs. J. A. Clevenger,
Mrs. Sarah Dey,
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Mrs. J. E. Perry,
Mrs. Sadie Perrine,
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Miss Emma Wilson,
Miss Sadie H. Ayres,
Miss Anna B. Job.
J. D. Chamberlain,
John Jemison,
O. P. Eaches.

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Mrs. Laura S. Allen,
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Mrs. Lillie Anderson,
A. R. Anderson,
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Mrs. Allie S. Anderson,
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Cornelia Applegate,
Mrs. Adelaide E. Applegate,
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Amy Applegate,
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Katie Ayers,
Sadie Ayers,
Samuel H. Ayers.

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Mary E. Bergen,
Sarah Bergen,
John Bergen,
Hannah V. Bergen,
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Mrs. Sadie P. Botzong,
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Bertha Rebecca Clark,
Lillie B. Clark,
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Logan Clevenger,
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Jennie Cole,
Joseph J. Cole,

Joseph Coleman,
Mrs. Mary E. Coleman,
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Tobias Compton,
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Eva Croshaw,
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Mrs. May Miller Fones,
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Ann Goldy,
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Forman Gordon,
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Gertrude Gravatt.

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Ella Hamler,
Joseph Hammel,
Mrs. David Hammel,
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Watson Hancock,
Barzillai Hankins,
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David Hill,
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Ida Hoagland,
Lena Hoagland,
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Harry Holmes,
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Harry Horner,
Lida Pullen Howell,
William H. Hulse,
Mrs Emma M. Hulse,
Mrs. Mary Hulse,
Mrs. James Hulse,
Jasper Hutchinson,
Mrs. Susan Hutchinson,
Jennie Hutchinson,
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James Hutchinson,
T. Ely Hutchinson,
Mrs. Adaline Hutchinson,
Ada Hutchinson,
Willie Hutchinson,
Forman Hutchinson,
Mrs. Sarah C. Hutchinson,
Mrs. Jennie Gordon Hutchinson,
George Hutchinson,
William J. Hutchinson,
Mrs. Mary A. Hutchinson,
Mrs. Catharine Hulse Hutchinson,
Mrs. Harry Hutchinson,
Mrs. Cornelia P. Hutchinson,
Mrs. Mary Gordon Hutchinson.

Paul Indermüller,
Mrs. Friede S. Indermüller,
Lizzie Indermüller.

Mrs. Adaline P. Jackson,
John Jemison,
Mrs. Elizabeth Jemison,
Mrs. Isabella Jemison,
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Anna B. Job,
Mrs. Rachel H. Johnes,
T. Harry Johnes,
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Joseph Johnson,
Julia Johnson,
Clara Johnson,
Jennie Johnson,
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Jasper T. Laird,
Mrs. Lizzie R. Laird,
James Laird,
Mrs. Gertrude Laird,
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Mrs. Anna Lewis,
John Lewis,
Mrs. Josephine A. Lewis,
John Lingerman,
Mrs. Emma Ivins Lingerman,
Hugh B. Lokerson,
Mrs. Emma T. Lokerson,
Mrs. Elizabeth Lowinger,

Mary Maple,
Anna Mariner,
James C. Marlott,
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Jediah Shotwell,
Lillian Shotwell,
Mrs. Martha Shotwell,
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Mrs. Smith,
Leonard Smith,
Mrs. Belle D. Smith,
Emmaline Smith,
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Mrs. Helen Snedeker,
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Additions from November 1st, 1895 to April 1st, 1896.

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Mrs. Sarah Bowers.

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Mrs. Rebecca Dey,
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William Ely,
Edith Eaches,
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Mrs. Lizzie P. Jemison,

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Mrs. Ella Kirby,

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Ellen Lewis,
Irving Lewis,
Robert B. Lanning,
Mrs. Ella Lanning,

Charles McCue,

Elwood Pickering,
Charles Polhemus,
Lillie Polhemus,
George Palmer,

Ursula Rogers,
Harry Rogers,

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Preston H. Smith,
Mrs. Cordelia R. Smith,
William Sprawl,
Harry Stults,
Blanche Sutphen,
George Swinger,
Mrs. Jennie P. Swinger,

Pearl Thompson,
Lizzie Tantum,

Luella Whitlock.

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